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THE MONTHLY CONCERT.—No. 2.

CONTRIBUTIONS AT THE CONCERT.

THE custom of taking contributions at the monthly concert, to aid the foreign missionary work, seems to have originated spontaneously, in various places, previous to any public movement or any published article recommending such a course, and to have extended itself very gradually, for a time. No evidence has been found by the writer, that such contributions were any where taken previous to the year 1816, or the latter part of 1815. In May, 1813, the Treasurer of the American Board received \$32.30, "contributed in Beverly, [Mass.] at a monthly meeting for the promotion of missions." In April, 1814, he received \$10.77, and again in May of the same year, \$7.36, "collected at a prayer meeting for missionaries at Charlestown," [Mass.] but it is at least very doubtful whether either of these were properly monthly concert contributions. Nothing designated as from the monthly concert appears to have been received from Charlestown previous to November, 1817, or from Beverly, until a still later time. On the 22d of January, 1816, there was received, as acknowledged in the Panoplist, the sum of \$27.12, "contributed at a monthly concert for prayer, held by the two parishes in Southold, L. I.," and nothing has yet been discovered to show that Southold is not entitled to the honor of being first in this good work. On the 20th of August, the same year, \$18 were received "from the Rev. Josiah Peet, of Norridgewock, Me., the avails of a monthly contribution at the concert of prayer for the success of missions." In October, a small sum was acknowledged from Keene, N. H., "a collection at a monthly prayer meeting, by the Rev. D. Oliphant." In November, a like "collection at a monthly prayer meeting," from St. Johnsbury, Vt., and in December, "from the monthly concert of prayer in Andover, So. Parish, [Mass.] by the Rev. Justin Edwards, \$20." These five sums are all the concert contributions which have been

found acknowledged as received during that year, or previous to January, 1817; and it is worthy of remark that they were received from five different States, and mostly from not large, country parishes. The honor of leading in this matter does not seem to belong to the cities or the wealthy churches. It is to be regretted that the names of the ministers, at Southold and St. Johnsbury, are not given in connection with the acknowledgments.

During the next year, 1817, monthly concert, or, in some cases, as before, monthly 'prayer meeting' contributions were received from Foxboro', the Old South Church, Boston, Charlestown, and Brimfield, Mass.; Norridge-wock and Brunswick, Me.; Acworth, Keene, and Dartmouth College, N. H.; St. Johnsbury, Wilmington, Rupert, Brattleboro', and the concert for three towns, Hardwick, Greensboro' and Craftsbury, Vt.; Pomfret, Conn.; and Utica, and Paris, N. Y.; i. e. from four concerts in Mass., two in Maine, three in New Hampshire, five in Vermont, one in Connecticut, and two in New York. From this time the custom of making such contributions gradually extended itself in different sections of our country, though not, it would seem, very rapidly. A letter published in the *Missionary Herald* for January, 1824, urges increased effort in the way of concert contributions, and says, "It is becoming more common to make these occasions seasons of contribution as well as of prayer." Sixteen years later, (in 1840,) the American Board received in donations, during the year, \$239,462, of which \$39,475, about one sixth part, were from monthly concert collections.

This meeting having now become so general among the churches of our land, and so important in its bearings upon the intelligence and the action of Christians in connection with the foreign missionary work, it was formally announced, in February, 1833, that in order to aid pastors and others in preparing for the concert, a contract had been made with the publishers of the *Missionary Herald*, by which they were to deliver the *Herald* for each month so early, 'that, in the ordinary course of conveyances, each number might be received at most places throughout the country, by the time of the concert of the month for which the number was issued.' It has ever been the intention, since that time, thus to send the *Herald*, by mail or otherwise, to pastors, in season for the meeting.

#### TIME OF HOLDING THE CONCERT.

The first Monday of every month was the day originally designated for the concert, and on that day it was probably observed for some years, wherever it was observed at all. It was not very long, however, before a change of time began to be introduced, and at the meeting of the Board in 1838, the subject came before that body. A paper was presented by Dr. Armstrong, in behalf of the Prudential Committee, the first paragraph of which was as follows:

"It is known to the Board, that for some years a change in the time of holding the monthly concert of prayer for missions, has been gradually taking place. Pastors and churches, in different parts of the country, finding it impossible, with the present amount of missionary feeling, or, from their circumstances, highly inconvenient, to assemble the friends of the cause for prayer on the evening of the

first Monday of each month, have been led to meet for that purpose on the previous Sabbath evening. This change began, and has continued almost to the present time, without any extensive concert among those who have adopted it. It has been gradually extending, until now it prevails in a large number of churches in some of our towns, and in every part of the country. Within the last twelve months, it has been formally recommended by several bodies, both missionary and ecclesiastical, of different denominations, and in different parts of the country. Many of the friends and patrons of the Board have desired to have an expression of its judgment in respect to the change. Such an expression, if favorable to the change, might lead to its adoption by the great body of churches which co-operate with the Board. If unfavorable, it might check the growing tendency to change. In either case, it would, it is thought, promote a uniformity of practice. This is certainly desirable in a meeting for such a purpose."

The Committee to whom the subject was referred, however, while saying "It is exceedingly desirable that meetings for prayer for the conversion of the world should, as far as possible, be held simultaneously," believing that public opinion would soon settle the question one way or the other, recommended that the Board take no action on the subject, "but leave it to the consideration of the churches, and such ecclesiastical bodies as may think it proper to give it their attention." Their report was adopted; but public opinion has not, as yet, fully settled the question, and that uniformity of practice which has been ever felt to be so desirable does not now exist. Indeed, since then, another difference as to time has been gradually introduced. The first change was from the first Monday of each month to the evening of the Sabbath preceding the first Monday, which must of course be the evening of the *last* Sabbath of the month whenever the succeeding month comes in on Monday. But some, inadvertently perhaps, forgetting or disregarding the fact that the original day, (still observed in many places, doubtless,) was the first *Monday*, and that the design, when a change was made, was to keep as near to that time as might be and yet secure the advantages of a meeting on the Sabbath, now observe the evening of the *first Sabbath* of each month, though that is, not unfrequently, six days after the first Monday, and so six or seven days after most of the churches have held the concert meeting for that month. Would it not be well to correct at least this irregularity? Indeed, since so very large a majority of the churches, it is presumed, have fallen in with the custom of holding the concert on Sabbath evening, as the best time on the whole, would it not be well for all to conform to this judgment of the majority, and let the time be, uniformly, *the evening of the Sabbath preceding the first Monday of each month*. The evening of the first Sabbath would perhaps have been better, had this been the original recommendation, or even had the first and general change, when there was a change from Monday, been to that time; but if, as is supposed, the other is the time actually observed by much the larger number of the churches, is it not better that the comparatively few who still adhere to the old, or have adopted a different time, should fall in with the custom of the many; that thus we may have in fact, what we have in name, a *Monthly Concert*;—the churches really, in all places in our land, and extensively throughout the world, gathering on the same Sabbath evening, to offer united supplication for the world's conversion.



## ITEMS OF INTELLIGENCE.

GREECE.—Mr. King, who has been for a year past in great measure disabled from labor by illness, wrote February 23: "In addition to my bodily infirmities, my spirits are often weighed down with the afflictions of our beloved, bleeding country, for which my prayers continually ascend to the mighty God of Israel, that he may redeem us out of all our troubles. I cannot understand how Christians, and Christian ministers, at the South, can take part in or approve of a war the most unrighteous that was ever waged in the world, since Cain killed his brother Abel. The happiest country upon earth has been suddenly plunged into the depths of sorrow. But God is great, and wonderful in working, and sometimes does terrible things in righteousness; and if we humble ourselves under his mighty hand, he will exalt us in due time. I trust he will soon bring us forth like gold tried in the fire; and that our enemies, who have envied us on account of our freedom and prosperity, and who now deride us, will be ashamed.

"In the present state of the world, there is something wonderful. Almost all the nations on the earth seem to be moved. A cup, like that mentioned in Jeremiah, seems to have been put into their hand, '*a cup of fury*,' of which they have drunk, and are *mad*, and a sword is sent among them. (Jer. xxv. 15—29.) The hand of God is no doubt in all this, as it was in bringing all the families of the North, and Nebuchadnezzar the king of Babylon, against Jerusalem and the cities of Judah, and against all the nations round about. And all this is, I trust, in order to break the bonds with which whole nations have for ages been bound, to take out of the way every hindrance to the spread of the Gospel, and thus to prepare the way for the spiritual coming and the reign of the Prince of Peace."

SYRIA.—Mr. Lyons wrote from Sidon, February 4: "We have at the present time, in our district, some twelve or fifteen hopeful candidates for church membership, most of whom will probably be admitted soon; and the prospect is that the accessions to the church in our field, during the present year, will be greater than at any preceding period. We observed the week of prayer at Sidon, at the beginning of the year; and we rejoice to say that the effect has been most salutary. The Holy Spirit has been present with us. A few are rejoicing in hope, and have expressed their desire to unite with the people of God. Our congregations upon the Sabbath number from sixty to eighty, which is as many as our small place of worship will contain. It grieves our hearts to feel that some who would be benefited by the preaching of the word are excluded, or at least will not attend, because we cannot afford them suitable accommodation.

"We have just formed a society at Sidon for the purpose of securing regular weekly contributions from our native friends to the cause of missions. We propose to form such societies at all our out-stations, the proceeds to be applied to the support of schools and native helpers in Syria, and the sums received to be reported from time to time to the Treasurer of the Board."

Mr. Jessup wrote from Beirut, February 8: "Two hundred and fifty persons have come out as Protestants in Homs. Two of them are priests, who have doffed their black robes and opened shops. They cry loudly for a missionary. The case looks promising, and we hope to send a native helper there at once. Our native brethren in Tripoli speak of the case as one of great interest and importance. The Greek Patriarch has sent on men to stop the work, but who can withstand the Lord? Pray for these inquirers."



CENTRAL TURKEY.—Mr. Goss, of Aintab, mentions the addition of three persons, by profession, to the church at Birijik, on the 26th of January. All of them—two men and one woman—were irreproachable in their lives, and “gave pleasing evidence of the genuineness of their religious experience.”

MADRAS.—Mr. Winslow wrote, January 15: “We have just observed the season for united prayer throughout the world, proposed by the Evangelical Alliance. There have been several convocations; one on Monday evening, for supplication, and one on Saturday evening, for thanksgiving. These were held in the Government Banqueting Hall. All classes united, and at one of them the Bishop of Madras presided. There were also meetings in English on the intervening evenings, one of which was in our church at Chintadrepettah, which was well filled. On nearly every morning also, there were meetings in Tamil. At the last, on Saturday, the Bishop presided, and made an address, through an interpreter. There were probably three hundred native Christians present, including some children from the schools.

“At our communion, on the first Sabbath of this month, at Chintadrepettah, I had the pleasure of receiving three adult females to the church. Two of them, having been Romanists, were baptized; the other was the daughter of our catechist. A poor member of the church named *Tom*, employed at low wages in a printing office, has given a cow to the Board; and another, a young man from Jaffna, named *Tissera*, employed in the Government normal school, has given fifty rupees.”

GABOON.—Mr. Walker, writing from the Gaboon, January 2, gives the following cheering intelligence: “There are now fourteen persons asking for admission to the church. They have, since the last communion, given evidence of having passed from death to life. Five of them are adult women, and not one of the whole number is now connected with our school or mission. But Mr. Preston is absent, and two other members of the committee of four, whose duty it is to examine and receive members; so they must be deferred. New cases come to my knowledge frequently, of seriousness and inquiry about salvation. There have been no additional excommunications from the church the past year; and you see that the Lord has not forsaken us, unworthy as we are.” Mr. Walker mentions, also, the death of Captain Lawlin, an “old, fast, and sympathizing friend” of the missionaries, from whom they had received many favors. He died at Camma, “poisoned by a native cook.” The brethren were doing what they could to secure for his family the property which he left.

SENECAS.—Mr. Wright, of Cattaraugus, wrote February 21: “We have, with few exceptions, kept up our meetings every evening since the week of prayer. There has been, throughout, good attention, solemnity, and some manifestation of deep feeling. Six young persons were received to church fellowship last Sabbath, all of whom had been baptized on the faith of Christian parents. Our last meeting for inquirers, day before yesterday, was fully attended, and much feeling was manifested.” He notices also the return of some backsliders, regarded as “a great gain to the church,” and a few days later says: “Appearances still continue encouraging, especially among the young people, but we all need a deeper baptism of the Spirit. Pray for us that we may receive it.”

OJIEWAS.—Mr. Wheeler writes from Odanah, March 6: “Our meetings have been very well attended this winter. We have from 80 to 100 persons who attend our Sabbath exercises with a good degree of regularity, and quite a number more

who may be called irregular hearers. We have two public exercises in Indian on the Sabbath, besides the Sabbath school for all our children; two meetings during the week in Indian, and an English prayer-meeting; and also a monthly meeting for mothers, which is well attended, and exerts a very good influence. Once a month, and sometimes oftener, we have a union meeting for one of the services upon the Sabbath, when the members of the church, Indian and English, take a part. The influence of this meeting is very happy, as it tends to keep up a bond of sympathy between the two classes, and to make them better acquainted with one another as Christians. Last Sabbath was our communion season. I was glad to find the members in so good a state of mind. Rarely have I seen them more united in the bonds of Christian affection and fellowship, or more tender and subdued in their feelings. We notice also an increase of faith and confidence in God. We expect to receive two persons to the church at our next communion, should they continue to give evidence of true conversion.

“We have just had an examination of our school, and think the children have made very commendable progress in their studies. We have had the best school during the past winter we ever had. Our teachers have addressed themselves to their work with great industry, and adopted a course of study and exercises which seem happily adapted to facilitate the progress of the children in knowledge. There is much that is hopeful in our boarding-school.”

## LETTERS FROM THE MISSIONS.

### Syria Mission.

#### STATION REPORTS.

REPORTS for the year 1861 have been received from the different stations of the mission in Syria, a condensed abstract of which will be presented here.

#### Beirut.

Beirut has been the centre of the many disturbing influences so seriously affecting Syria. Thousands of refugees are still there, and necessary care for the physical wants of such refugees has continued to tax largely the time and strength of the missionaries. They have done what they could, by increased effort for the spiritual good of the people, to counteract the naturally evil influence of such disturbances. Ordinary religious meetings, and also special services, have been well attended; Sabbath schools and Bible classes have been more prosperous than in previous years; and several persons have made application for admission to the church. Two candidates have been accepted. The common schools, both for boys and girls, have been well attended. The preparation of a hymn-book for children has been commenced and nearly completed, something like a thousand children, in different portions of the Syria mission field, having learned to sing. The translation of the Old Testament

Scriptures has been carried forward during the year, from the 14th chapter of Numbers to the end of the Second Book of Kings. The press was mainly, though not wholly, employed upon the Scriptures, until the printer, Mr. Hurter, left for a temporary visit to the United States, in October. 2,748,000 pages of Scripture had been printed. There were issued from the depository 1,234 copies of the Scriptures, or portions of Scripture, and of other books and tracts, 4,398. The falling off from the number of copies distributed last year, is to be attributed in part to the fact that the pocket edition of the New Testament, and some of the most useful and popular of other books, have been out of print. A second edition of the pocket Testament had been carried forward as far as the 10th chapter of Luke, before Mr. Hurter left.

#### Abelh.

The field of this station is large, embracing many of the villages of Labanon. The Sabbath congregation at Abeih, in the earlier part of the year, was from 50 to 75, but of late has been from 80 to 100. Most of those who attend are in the vigor of life, the number of females present has considerably increased, and the congregation is uniformly orderly and attentive. There are also Bible-classes and Sabbath schools, attended by “a goodly number.” The monthly concert is well sustained, and a collection is always

taken. There are two primary schools, one for boys and one for girls. The average attendance has been about 75. The seminary has not been reopened since the war, in its usual form, but the brethren had a theological class during the summer, composed of several young and middle-aged men. Three persons were added to the church during the year, and four stood propounded at its close, for admission in January. The report says: "The state of the country is not the most favorable, perhaps, for making deep religious impressions. There is much foreboding and anxiety in respect to the future. Still, so far as our experience goes, we have never had a more attentive ear, nor a larger success."

At *Aramon*, an hour's distance from Abeh, there is regular preaching on the Sabbath, mostly by a native helper, with a congregation of from 20 to 30; and a school of about 25 pupils. At *Ain Zehally*, "much higher up the Mountain," the work has continued to prosper, the native helper having a Sabbath congregation of from 60 to 100. As yet, the efforts of the old party to regain possession of the church, (mentioned in the *Herald* for April,) have only served, apparently, to awaken new interest in the truth among the Protestants.

#### Suk el Ghurb.

The female boarding-school at this station, owing, first, to the still disturbed state of the country, and then to the necessity of economy, and other causes, has not been reopened. And now, as there is another boarding-school for girls about a mile from the Suk, supported by friends from Scotland, the mission have concluded that their school should no longer be in that vicinity. The average attendance on preaching at this station has been about 40. A Bible-class has been kept up, and a Sabbath school a portion of the time. Four persons from this congregation are now asking for admission to the church at Abeh. The Protestant community at the Suk "has decreased in number, but increased in knowledge, and it is hoped in piety." At *Deir Kobil*, the work is now less encouraging than in the earlier part of the year. "The state of the country," the report states, "is anything but desirable. Protestantism in Syria is so confounded, in the minds of the people, with English politics, that we share the odium cast, justly or unjustly, upon England, for the part she acted in preventing, or at least not securing, the punishment of the wretches who murdered thousands in cold blood."

#### Sidon.

"Uninterrupted peace and quiet have prevailed throughout the extensive district" allotted to this station, during the year. Early in May, Mr. Lyons removed his family from Tripoli to Sidon, and Mr. Ford, after visiting other places in the southern portion of the field, arrived at Deir Mimas, in Merj Aiyun, in June, where he remained with his family, till near the close of the year. A decided impulse has thus been given to the cause of evangelical Christianity in that interesting district, and a few have been added to the church. Regular Sabbath services have been maintained at Sidon, with an attendance of about 45, and there is now some unusual interest in spiritual things. There are two schools, one for boys, with 25 pupils, and one for girls, with 20. There are ten out-stations. *Tyre* has a native preacher with a congregation of more than 40, most of them, however, refugees from Hasbeiya and Reshaiya. At *Cana* there is a congregation of 32, a school of 30, and "a good deal of progress in light and knowledge." At *Alma* "the advancement has been still more marked." A little circle of eleven communicants has been gathered, connected, for the present, with the church at Sidon. The average Sabbath congregation is about 50; the whole number claimed as Protestants, over 70. *Deir Mimas* furnishes a Sabbath congregation of about 50, "the school is large and flourishing," and "there is a little nucleus of three pious persons, admitted to the church last summer." At *El Kheiyam* a new and commodious place of worship has been built and dedicated, and a church of 17 members—"the church of Merj Aiyun"—has been organized. Fourteen of these persons were members of the Hasbeiya church. "The school is not large, but the congregation numbers about 50." "At *Boaida*, the whole population, about 100, have become Protestants. Nearly all the adults attend the Sabbath services, conducted by the native helper, and the school, composed in part of children from a neighboring village, has upwards of 40 pupils." "*Ibl* is a small village, and the school and congregation are small." At *Hasbeiya* there have been no missionary operations during the year, the dispersed Christian inhabitants not having returned to their former homes. At *Reshaiya*, the people having in part returned from their temporary exile, occasional services have been held, and well attended. "The truth is surely and steadily gaining ground" in other places, as well as in those thus enumerated. "The sale and distribution of the Scriptures and



other religious books has been considerable, and the number of intelligent readers is rapidly increasing, as well among the women as among the men." In all, in the Sidon field, there are 2 missionaries, 3 native preachers, 8 schools, with 132 male and 50 female pupils, 3 churches, with 51 members; and 9 places of stated Sabbath worship, with an average aggregate of 360 hearers. The whole number of Protestants is about 600.

#### Tripoli and Homs.

Tripoli has been mostly unoccupied during the year, Mr. Jessup being at Beirut and Mr. Lyons at Sidon. The preaching service was regularly maintained until the first of May, (when Mr. Lyons left,) with the usual small congregation. Mr. Jessup has twice visited the place since that time. The interest in this field is not in the city, mainly, but in the region around. There are, however, but few Protestants in the field—about thirty—only two of whom are church members.

Mr. Wilson having returned to the United States, Homs also is unoccupied by a missionary. The number of Protestants in the city is "probably not less than 40," and they "ask for a missionary and a school." Letters from them "speak of a large and increasing number of young men who meet every night to study the Scriptures."

#### Meeting of the Mission.

The annual meeting of the Syria mission was held January 21. Mr. Jessup was transferred from Tripoli to Beirut; Dr. Thomson was requested to prepare a Bible Dictionary in Arabic; two persons, Mr. Rizk-Allah Barbari and Mr. Elias Yakob, were designated to be formally set apart for the work of the ministry by ordination, if Providence permit, at the next semi-annual meeting; and a minute was adopted respecting the importance of bringing the native Protestant community forward in the matter of self-support as fast as may be practicable.

#### BEIRUT.

LETTER FROM MR. JESSUP, FEBRUARY 21, 1862.

#### Cheering Indications.

THE following letter from Mr. Jessup, of later date than the reports, is very encouraging.

In weakness we are made strong, by the various encouraging facts which

have come to our knowledge within the past few weeks. There is a "sound of going in the tops of the mulberry trees" on Lebanon, in Galilee of the Gentiles, and at "the entering in of Hamath." Whatever may be the results of certain movements now in progress, it cannot be doubted that the work of the Lord is going forward in Syria, in a manner never witnessed before in the history of this mission. There is an interesting movement among the Protestants themselves, and a movement towards Protestantism—in Homs, in Cana, and in the vicinity of Damascus. The harvest is whitening, but alas, the laborers are few.

#### Native Missionary Societies.

The movement among the native Protestants is the formation of native evangelical missionary societies, at all the stations of our mission. The native brethren and sisters, and the Sabbath school children, enter into the plan most zealously. Societies have already been formed in Beirut, Sidon, El Kheiyam, and Deir Mimas; and others are about to be formed in Abeih, the Suk, and other places. The officers are all natives, and the societies have for their object the spread of the gospel in this and other lands. The plan for collecting money is that known as the "systematic benevolence" plan. The offerings of the members are to be made *every week*, and to be gathered by the collector, who has the list of members, with the amount, however small, which each one pledges himself to contribute. When the plan was first proposed, a few objected to it as something new, but now it seems to meet with universal approbation. Some of the brethren, in expressing their interest in it, have said to me, "Truly the Lord has prepared our hearts for this." "There is a great preparation for this among the people." "It will be good to feel that we are giving to the Lord, and helping others as the Lord has helped us." I suggested



to one of the young men that we ought to have a new *hymn*, appropriate to this new benevolent movement. "That is just what I was thinking," said he; and he promised to prepare one if possible. The next morning he brought me a beautiful hymn, written to the tune, "Shining Shore," a gem of Arabic sacred poetry. Following each verse is a chorus, which roughly translated is as follows:

"True is the word of Christ our Lord,  
Most blessed is the Giver:  
To dreadful woe the heathen go;  
Give freely then, and ever."

This hymn was sung with great delight, by the crowded congregation, on the night of the organization of the society. Remarks were made by several of the native young men, and the meeting was one of much interest. The native brethren express great satisfaction in having thus begun the work of supporting missionary operations in Syria, among themselves. Said one of them, "We may soon unite all our societies into one, and who can tell but that we shall yet send missionaries to foreign lands."

#### *New Movement at Homs.*

Simultaneously with this internal movement, in the way of active benevolence among the Protestants themselves, and as it were in concurrence with it, a loud Macedonian cry has just come from Homs, for religious instruction. We had heard indirectly of a new and extended Protestant movement there; and our native brethren in Tripoli urged the case so strongly that we sent word to the Sidon station to send us immediately a young man, named Sulleba Jerwan, to go at once to Homs. Sulleba lived for two years in that place, with Mr. Wilson, and is well acquainted with the people. He arrived here from Sidon on the evening of the 19th, en route for Homs; and the same evening the mail from Tripoli brought new and interesting news from there. We received a petition, signed by thirty-six men, pleading

most earnestly for a religious teacher, and stating that the number of enlightened persons is very great. They declare themselves ready to bear persecution for Christ's sake, and to remain steadfast adherents to the truth. The Greek priests, having exhausted all their own means of persecution, had had recourse to the Moslems of the baser sort, telling them that these Protestants are free masons, or worshipers of the sun, who deny the existence of God; hoping thus to stir up persecution against them among the fanatical.

The native Missionary Society, on hearing of the interest, at once decided to assume the support of the native brother who was going there; and before his departure for Tripoli they had an interview with him, at which it was decided that he should be their first missionary. The good work, of native support of native helpers, is thus inaugurated in Syria, with a cordiality and earnestness on the part of the brethren which promises to be productive of good fruit in the future.

#### *Cana—Places on Lebanon.*

There is also news from Sidon, by the last mail, that from one to three hundred persons in *Cana* have joined the little Protestant community there. We have new and pressing petitions from Mount Lebanon, from *Shweir*, *Zahleh* and *Aita-neet*, for religious instruction; and our brethren of the Damascus mission write us that three villages in that vicinity are begging for Protestant preaching and for schools.

The enemies of the gospel are unusually active, but when the Lord takes the work into his own hands, who can withstand him. We must not, indeed, trust too much to appearances. The almond trees, now in full bloom, are loaded down with their mantle of snow-white blossoms, yet their fruit may be so small as hardly to repay the gathering. But, however we may be disappointed in *human* appearances, we know

that the Lord's promises are not almond blossoms.

Brethren, pray for us ;—for the native brethren, the newly formed missionary societies, and the new inquirers after the truth in Syria.

In a note to the Treasurer, dated February 26, Mr. Jessup adds :

The good work is still going on in Syria. Missionary societies continue to be formed among the native brethren and sisters and the children, with much zeal. It would have done your heart good to have seen the earnestness of the poor Hasbeiya women and girls last night, at the meeting of the society, in pledging weekly contributions for the spread of the gospel. Some promised two cents a week, and some half a cent ; but even these small sums were large for them, and they did it with a heartiness and gladness which was most cheering. Mr. Lyons writes from Sidon a very interesting account of a recent tour in his district. In the village of *Cana*, two hundred have come out as Protestants ; in *Tibnin*, sixty-one men ask for preaching ; and in other villages, both Catholics and Maronites are moving toward the truth. Missionary societies have been formed in all the Protestant communities, and the depth of the poverty of the people is abounding in benevolence. There are some signs of spiritual interest among our congregations, and there seems to be a general feeling among the brethren that the Lord has begun to visit this land.

now makes a brief statement of some of the measures adopted to extend in that field a knowledge of the truth ; and first refers to

#### *The Work Abroad—Hadji Keuy.*

Immediately on my arrival in Marsovan I dispatched a messenger to reconnoitre the town of Hadji Keuy, once a promising out-station, but long since deserted. (See Mr. Bliss's letters in *Herald* for 1853, pp. 104 and 123.) Soon after, I went there in person, and found one Protestant family remaining. A priest, who became Protestant, had mysteriously disappeared, and had not been heard from for four or five years. We gathered a few strangers and held divine worship. Some of them, though born Christians in name, had never heard the Scriptures read in an intelligible language. Afterward I had the pleasure of addressing about a hundred in the market, reading and discoursing in the Turkish language, from Christ's Sermon on the Mount, the doctrines of which are so appropriate to a mixed assembly on any occasion. The crowd gave good attention for the space of about two hours, and thanked the preacher for the "sweet words" of the gospel. Our deacon Lazarus was subsequently sent to occupy the field, but it proves rather stony ground. With a more efficient laborer, and more frequent visits from a missionary, there is reason to hope for a better harvest of grace than has yet appeared.

#### *Vezir-Keopren.*

Taking out the deacon from our little church, there remained but six male members. Of these, but two appeared to have sufficient piety and good sense to be sent out as colporters or preachers, and these could not afford to leave their respective trades for any considerable time, unless I could give them a pledge of permanent employment and support, which of course I could not do. With warm Christian hearts, and great self-denial, they were ready to enter upon an expedition for exploring the field and distributing Bibles in the depth of win-

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### Mission to Western Turkey.

#### MARSOVAN.

LETTER FROM MR. LEONARD, JANUARY 28, 1862.

MR. LEONARD speaks of the fact that more than a year had passed since he removed from Cesarea, "to take charge of the work in the northern provinces along the Euxine;" during which time, having no associate, he had been so pressed with labor and care that he had found very little opportunity for writing. He

ter; and as I had no other help, I sent them out. Their first visit was to *Vezir-Keopren*, a city twenty-five miles north of Marsovan. The Armenian population of the city is not large, being but about 1,000; but the Mussulmans and Greeks are said to number from eight to ten thousand. The city has also in its vicinity, and under its jurisdiction, according to common rumor, "a village for every day of the year." It certainly has a large number, about half of which are Greek. A good number of books were sold, and much discussion was held, according to the ability of the colporters, who were indeed "unlearned and ignorant men." On one occasion, one of several Turkish gentlemen present, little thinking that the words might apply to himself, joined in, and exhorted the Greeks and Armenians after this fashion: "Embrace this religion. This is the truth. This is right. Your religion is all corrupt. These men speak truly. This is the right way." One of the brethren, giving his enthusiastic and graphic narration of the scene, said he turned his face to the wall and wept, to see these Turks so far in advance of the so-called Christians, his kinsmen according to the flesh. Several visits have been made to *Vezir-Keopren* during the year, and six men there, heads of families, profess themselves ready to embrace the truth openly as soon as a teacher can be sent to care for them.

#### *An Exploring Tour.*

Next an exploring tour was planned, extending north-east through *Ladik* to *Charshambah*, thence west along the coast, through *Samsun* to *Baffra*, on the *Halys*, and so around through the region of *Kastamuni*, and back to *Marsovan*. To narrate the very interesting particulars of this tour, so far as executed, would carry me beyond the proposed limits of this letter. It is chiefly necessary to state, that in the region of *Charshambah*, in a valley called *Kurshunlu Deresi*, an Armenian population was discovered, numbering, as nearly as could

be ascertained, about 20,000. They are grouped in nine or ten separate districts or villages, of from one hundred to three hundred houses each; each district having its own well built Armenian church. These rude people, who had never before seen a Protestant, or heard the first lisp of Christian doctrine, received the word with gladness. They are tired of priestly corruption and misrule, and profess strong desires that preachers of the gospel may be sent among them.

#### *Charshambah—Samsun.*

In the notoriously wicked city of *Charshambah*, opportunity was found to proclaim the truth to both Greeks and Armenians. Of the latter, four men, who had been in the habit of meeting secretly for worship and reading the Scriptures, now more openly embraced the truth. Afterwards, being left without civil protection or a spiritual guide, under severe persecution, they fell away. Their Bibles were violently taken from them by the Armenian primates, and they will be compelled to conform to the idolatrous practices of the Armenian church till we can fulfill our almost vain promise of sending a helper to them.

*Samsun* was early seen to be an important strategic point, both from its relations to the interior, by the great amount of travel through that port, and as a basis of operations along the coast. After many delays, a young man of good natural endowments, but with little education or experience in the work, was obtained for that post. Thirteen young men assembled with him regularly for worship on the Sabbath, and I was much pleased to learn that they had begun to observe the monthly concert of prayer, and to take up collections for the American Board. More than 1,000 piasters' worth of books have been sold there during the last four months, and—which is an interesting sign of the times—a large part of them to Greeks.



This young helper is obliged to divide himself, as it were, into three parts, being charged also, with the care of Baffra and Charshambah, cities from twenty to thirty miles distant from Samsun, east and west. At the former of these places, 200 piasters' worth of Bibles were sold in a single week.

Mr. Leonard has been unable, as yet, to tour among the towns between Marsovan and the sea, though repeatedly entreated to do so. He has visited Amasia several times, "where a small and rather unstable congregation has been gathered, in the face of the strongest opposition." The persecution has been severe. He visited Zilleh in December, and left a young man there selling Bibles at the annual fair. At Marsovan there are "four prosperous schools, numbering about two hundred pupils," and the "congregation is one of the largest north of the Taurus;" but the church is small, numbering, with three received by profession on the first of January, only twenty-two. This discrepancy in numbers, between the Protestant community and the church, Mr. Leonard regards as "the lamentable result of neglect," in leaving the place without a missionary after Mr. Bliss's removal, in 1856.

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### Mission to Eastern Turkey.

#### BITLIS.

#### LETTER FROM MR. KNAPP, DECEMBER 26, 1861.

IN this letter Mr. Knapp gives a brief account of two exploring tours, made in August last. "The object of these," he says, "was not so much to do missionary work, by way of discussing the truth with the people, (as at that time they were fully engaged in harvesting their wheat,) as to ascertain how many villages there were, and to locate them," with reference to future operations. In the first tour, he had with him Kevork, a helper, and a Mussulman who was acquainted with every village, as guide. Going east from Bitlis, they crossed the high mountain overlooking the town, and descended to the large village, Kultig, containing about 300 houses, all Armenian. Going still eastward, the next morning, over uninhabited hills, they came unexpectedly upon a large stream, larger than the Bitlis river, not down on their German map, which the guide said was the Bootan river. They followed this stream

about ten miles, to its source; continued on in a north-easterly direction, to the north-east corner of the Bitlis Mudirlik; then returned by the lake road, westerly, to the south-west corner of Lake Van, and thence south-west to Bitlis. On this tour they located 29 Armenian and 25 Koordish villages; the former having 663 and the latter 447 houses.

#### Population.

The following passage from the letter is of value as illustrating the habits of the people, and the difficulty of making an accurate estimate of the population.

We stopped on our way at the village of Top, with some thirty houses, but we were told that there were only twelve families. There were formerly more, but the men had gone to other places to avoid the oppressive taxes. I refer to this fact to show how difficult it is to get the exact population of any village by counting the houses. Houses and barns are alike, so that we have to make allowance for the number of the latter according to our best judgment. In most places, if we ask what the population is, they are sure to give less than the real number. For example, we came to the Armenian village Ootab, south of Tadwan Bay, on Lake Van. I counted seventy houses, but when I inquired of our landlord respecting the population, he gave us thirty as the number [of families]. I accordingly have put down thirty on the map, as in similar instances, that I might not overrate. I was told by my guide, that as a general rule, we should reckon every tenth building a barn. We however generally relied on the number given by our guide as the population of each village, as he was acquainted with all.

#### Dwellings.

While I am speaking about the number of houses, I may refer to the number of persons in each house. All the buildings in our villages are in the shape of a flat *haystack*, and the houses from a distance have the appearance of so many knolls. A house is framed in this wise :



the beams of the main building are supported by numerous pillars, and on these beams are placed a pile of timbers, built in a "cob-house" fashion, the timbers of each ascending layer being shorter than the lower ones, thus giving a tapering appearance, resembling that of a square pyramid. This frame-work supports the roof, which extends continuously from the apex, sloping down to the ground, the whole frame-work being covered with poles, over which are spread bushes, or straw, and over the whole a thick coating of earth. There is no chimney, and the only outlet for the smoke and the steam of animals, (for nearly every house contains, under the same roof, the stable, which is not boarded up, and thus separated from the kitchen,) is a small orifice in the apex of the building, which is kept closed most of the time during the winter months. The buildings are probably of the same kind as described by the historian when the 10,000 passed through this same region.

#### *Families.*

As the heads of the family, with all their children and grandchildren, live together, and sleep together upon the ground, under the same roof and in the same room, much less space is required for a family than in our town-houses, and this may account for the greater number of souls in a house than we may at first suppose there are. I was once in the village of Tadwan, when the landlord, a man about forty-five years old, took me into his house and showed me his *grandmother*, who was seated, helpless, in the centre of one of these great rooms. They told me she was one hundred and twenty years of age. There were two or three of her sons living under the same roof, grey-headed farmers, one of whom was the father of our landlord. There were, therefore, this woman, and her descendants to the fourth or fifth generation, to the number of *forty* souls, all under one roof.

I was shown a house in Zearet, near the western end of Moosh plain, in which resided ten married children, there being fifty souls in the house. These are rare cases probably, but they go to confirm me in my adoption of *eight* as the average number for each house; but I wish to say, that it is almost impossible for us to get the exact population of any town or village.

#### *Moosh Plain.*

On a second tour, of two weeks, Mr. Knapp thoroughly explored the plain of Moosh, "which is from eight to ten miles wide and sixty miles long." He writes :

There are 112 villages on this plain, i. e. 68 Armenian, containing 2,810 houses, and 22,480 souls; 3 Armeno-Catholic, with 360 houses, and 2,880 souls; and 41 Koordish, with 969 houses, and 7,752 souls.

In regard to the town of Moosh, I was told by an aged Mussulman, that in the days of his boyhood it contained only a very few hundred houses. Now it contains of Mussulmans, (Koords,) 1,200 houses, or 9,600 souls; Armenians, 700 houses, or 5,600 souls; Armeno-Catholics, 30 houses, or 240 souls; and Protestants, 5 houses, or ten souls; making a total of 1,935 houses, and 15,450 souls. The whole population of Moosh plain is therefore 6,074 houses, 48,562 souls. It might safely be put down, in round numbers, as 50,000, about two-thirds of whom are nominal Christians. All the help we have for that large population is one single native preacher, now located at Moosh. The plain is very level. Through the western half flows the Euphrates, which continues its course in the form of rapids for a number of miles after leaving the plain, so that it may not be improbable that the whole plain was once a lake. The ancient Armenian name of this plain was *Doöron*.

The eastern part of the plain contains considerable marshy land, and the whole is so level, that the marshes,

together with the irrigation, cause the prevalence of fever and ague. The town of Moosh is decidedly the most filthy place I have seen in Turkey. It appears for the interest of the money-making men to have the streets as dirty as possible, and they encourage the throwing of all the filth that can be collected into the streets, that at stated times they may have it washed down by the brooks of water turned in, and thus enrich their numerous tobacco fields below the city! No foreigner can reside on this plain with safety, owing to the fever.

There are *four* monasteries on the mountains surrounding the plain, each of which contains about half a dozen Vartabeds, and a class of thirty or more students; and all these must be supported by the surrounding villages. These institutions keep a sharp watch over our every movement, and oppose us by all possible means. One of the Protestant brethren of Moosh went to one of the villages on the plain on business, a few weeks since, and was there caught by a Vartabed reading the gospel to others; whereupon the Vartabed beat him with his cane and drove him out of the village! At *Havadorik*, an Armenian village of forty houses, two hours south-east of Moosh, there are a few persons convinced of the truth, and there we have a house for a school, but no teacher. They besought us to supply them with one for the winter, which would cost only from three to four dollars a month; but owing to the state of your treasury we dared not comply with their request. We had to refuse a like request for a school in Moosh, for the same reason. How much longer shall we be thus straitened?

Including the plains of Boolanuk, reported by Mr. Burbank, the whole field now explored, which probably does not embrace half of that belonging to Bitlis station, presents an aggregate (including the towns of Bitlis and Moosh) of 200 towns and villages, containing more than 15,000 houses, or 121,-

000 souls. Of these, 128 towns and villages are Armenian, with a population of 71,000.

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### Nestorian Mission.—Persia.

#### OROOMIAH.

LETTER FROM MR. RHEA, JANUARY  
10, 1862.

THE following extracts from this letter will be found to touch briefly upon several topics of considerable interest.

#### *Week of Prayer—Turkish Service.*

We are in the midst of the week of prayer. It is a rich spiritual festival to us, and I doubt not to many Nestorian Christians. Our services, held twice a day, have been well attended; the prayers have been earnest and appropriate, and at times deep solemnity has prevailed.

Recently we have opened a Turkish service in the Armenian and Nestorian quarter of the city. There are some twenty Armenian families residing there. It is also the Papal head-quarters, and Mussulmans are on every side. For many years we have had a burning and shining light in that dark quarter—our good brother Pera, a devoted layman, a carpenter by trade. A number of the Nestorians there do not know their own language, but speak the Turkish. The service is attended by Nestorians, Armenians, and occasionally a Mussulman. It is ostensibly for the Nestorians and Armenians, to communicate with whom the Turkish is our only medium; but we intend that this shall be a place where the Mohammedan, if he chooses, may hear about the only Savior of sinners.

Our mission is more and more deeply impressed with the conviction that we are sent to *all* the races of this empire. We feel called upon to lengthen our cords in every direction, and then to strengthen our stakes. We have gone west, and placed our outposts in the Koordish mountains; and we have, as we trust, a firmly planted stake two days north, among ten thousand Arme-

nians, far more accessible than the Armenians of Eastern Turkey.

*Cholera—Schools—Benevolence—Progress.*

The cholera prevailed in Oroomiah a little more than two months, but disappeared about a month since. Its prevalence prevented the assembling of the seminary pupils until quite late; but both schools are now in session, and have opened under pleasant and encouraging auspices. A number, in each, contribute liberally towards their support. The theological class in the male seminary numbers twelve.

The people, for some months past, since the harvest and vintage, have been redeeming their pledges. It is interesting and very affecting, remembering their poverty, to see with what heartiness they come forward with their offerings.

As the work of evangelization progresses, the old church people find themselves hardly pressed. Their priests have become scarce, and sometimes they have great difficulty in finding one to come and administer the ordinances to them. Our Reformed Communion is gradually being transferred to the villages, and additions are slowly but steadily made to the number of communicants.

*Oppression—Punishment of Robbers.*

The Nestorian people are becoming more and more restive under their heavy burdens of oppression. Could they escape from the hands of their masters many of them would flee into Russia.

The chiefs of the Shekoik tribe of Koords, whose people were guilty of the robbery of Mr. Cochran, and also of Persian merchants to a very large amount, have been dealt with, with great severity at Tabreez. We trust they have received a lesson which they will not soon forget.

Reports have just reached us of the deeply interesting meeting of the Board

at Cleveland. We rejoice with you; our hearts are encouraged; and we will enter upon our winter's work with new zest. How the precious promise is ever and anon renewed to our faltering faith, "Lo, I am with you always."

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*Maharatta Mission.—India.*

ANNUAL REPORTS.

SEVERAL reports respecting the missionary operations in the Maharatta field, during the year 1861, have been received. The following extracts bring to view the more important matters presented, and will be found of much interest.

*Liberal Aid Received in India.*

First of all, the peculiar anxiety of the mission on account of the war in America is referred to, and the great liberality with which friends in India, apprehending serious financial embarrassment, came forward with assistance. Some of the facts, including the mention of very liberal donations from individual British residents, and contributions, in some cases, by natives who have not embraced Christianity, as well as by the native Christians, have already been published in the Herald. It is now stated:

The whole amount received [in India] from all quarters, in aid of the mission funds the past year, was 15,375 rupees. Of this sum, 13,375 rupees have been received since the 1st of July. 673 rupees were collected from the native congregations of the mission, [more has been pledged,] and 400 were contributed by natives not Christians, making 1,073 rupees received from natives of this country. 1,168 rupees were given by the missionaries themselves, and the remainder, amounting to 13,134 rupees, was contributed by kind Christian friends, who have thus manifested their deep interest in our work. Of this sum, 1,497 rupees were sent us from England and Scotland, having been contributed or collected by old friends of the mission, formerly resident in this country. These contributions rendered any serious curtailment in our operations unnecessary, and they have very greatly cheered us in our labors.



*Ahmednuggur Branch of the Mission.*

In the report of what is called the "Ahmednuggur Branch" of the mission, (i. e., what was formerly the Ahmednuggur mission,) it is said :

In all, there were in connection with this field, at the close of 1861, five missionaries and six female assistant

missionaries, two native pastors and one licentiate, sixty native helpers and two colporters. There are twenty churches, containing 545 members and 382 baptized children. These were residing in 96 villages and towns in this district. The statistics of these churches are given in the following table.

NAMES OF THE CHURCHES.	No. of members, January 1, 1861.						No. of members, December 31st.			
	Received on profession.	Received by letter.	Dismissed to other churches.	Excommunicated.	Died.		Children baptized in 1861.	No. of baptized children, Dec. 31.	Villages represented in each district.	
1. Ahmednuggur, 1st, . . . . .	99	12	2	8	2	103	8	79	8	
2. " 2d, . . . . .	27	4	•	•	•	30	1	16	1	
3. Seroor, . . . . .	27	3	•	•	•	27	4	29	3	
4. Khokar, . . . . .	65	6	5	9	•	66	13	86	13	
5. Shingvay, . . . . .	19	4	•	1	1	21	2	15	2	
6. Chanday, . . . . .	48	9	1	18	•	40	12	30	6	
7. Lonee, . . . . .	13	1	•	2	•	12	1	5	4	
8. Kolgaum, . . . . .	14	1	•	•	•	15	4	16	5	
9. Dedgaum, . . . . .	33	5	3	6	•	35	5	21	7	
10. Gahoo, . . . . .	41	2	2	20	•	25	1	13	5	
11. Panchegaum, . . . . .	17	3	•	•	1	19	5	10	2	
12. Kendal, . . . . .	16	5	•	•	•	21	•	7	5	
13. Wamboom, . . . . .	21	5	1	•	2	25	1	9	2	
14. Shingave, . . . . .	16	4	•	•	•	20	•	7	3	
15. Wadgaum, . . . . .	11	•	1	1	1	10	•	4	4	
16. Satral, . . . . .	6	3	•	•	•	9	2	2	7	
17. Rahoone, . . . . .	•	1	20	3	•	17	•	4	4	
18. Newasse, . . . . .	•	2	13	•	•	15	3	15	5	
19. Sonai, . . . . .	•	9	13	•	•	22	3	7	6	
20. Padhegam, . . . . .	•	3	10	•	•	13	5	7	4	
Totals, . . . . .	473	82	71	68	5	545	70	382	96	

Four new churches have been formed the past year, one in the district under the charge of Mr. Abbott, one in that under Mr. Barker, and two in that under Mr. Fairbank. Each of these brethren has now five churches under his care. The 20 churches now connected with us, number from 9 to 103 members each, or, on an average, about 27 to each church.

Of the 545 members, 85 were received during the year. Three of these came from another mission, where they had been baptized, though residing there only temporarily, and having their permanent home in our district. The net increase in the number of converts during the year is 72.

*Diffusion of Light—Schools.*

We have added a new column to our table of statistics, to show the number of villages represented in the churches ; and it will be seen that the members of our twenty churches are living in ninety-six different villages and towns. This shows how the gospel is extending its influence among villages around us. The mission has only thirty-nine out-stations, besides the six stations ; so that there are fifty-one places in which Christians reside, where there is no native catechist or Christian school-teacher to maintain religious services on the Sabbath. Nothing could show more strikingly the importance of our efforts



to raise up native catechists and teachers, for the purpose of supplying this need.

We have now twenty-four village schools, containing about 275 pupils. The children of Christians are taught in these schools, with the children of heathen parents. In some cases, promising young men, after working all day for their own support, attend a school at night, and make good progress in their studies. The most promising children and youth taught in these schools are subsequently taken into the school for catechists in Ahmednuggur, (the advantages of which are sought after by many in the villages,) and after two or three years of study there, are prepared to become catechists or teachers. Thus the village schools become feeders to the school for catechists, and with it serve to raise up the men we so much need. In these schools many pupils are converted, and many others receive lasting impressions for good, so that the schools, with their Christian teachers, are an important evangelistic agency.

#### *Distribution of Bibles.*

Several of our native agents were employed in the service and at the expense of the Bombay Bible Society, during the months of November and December. The results of their efforts up to the close of the year were, that about one hundred and sixty copies of the New Testament, and forty copies of the whole Bible, in Mahratta, were sold and given away in different places within one hundred miles of Ahmednuggur. A large tract of country was traversed by the colporters in carrying on this work, and besides the portions of the Word of God sold and distributed, a great amount of religious instruction was given to the people. It has been discovered that very many would gladly receive copies of the Scriptures, and some would purchase them, but for fear of the Brahmins.

#### *School for Catechists.*

A few extracts from Mr. Bissell's report of this school will serve to show its value in connection with the mission work.

The school is designed to supply the mission with agents for carrying on its work of evangelization, and also to meet the wants of the native Christian community, by furnishing educated young men, prepared to become pastors of churches, teachers of schools and catechists. The course of study includes the higher branches of Mathematics, Natural Philosophy, Astronomy, the Bible and Moral Science, and English, taught as a classic. This last is taught only to those who have already made good attainments in the vernacular. During the past year there have been about thirty scholars in regular attendance.

The importance of this institution in connection with our missionary work, can hardly be over-estimated. Young men and lads of promise, selected from the twenty churches in this and the surrounding districts, are here brought together, and receive that instruction and discipline of mind which will fit them for future usefulness. Most of those received to the school are members of the churches, and others are the sons of Christian parents—children of the covenant. The parents, when able, are required to support their children while attending the school, but most of them are too poor to do it. There is a call for these young men to occupy posts of usefulness in the surrounding districts much faster than we can furnish them. Six of those who were studying last year are now employed as teachers or catechists, in as many different villages.

When we consider for what a paltry sum a young man can be supported in this school, and what an urgent call there is for such Christian men as laborers, we cannot but regret that so many of those who make application, and are deemed worthy of aid, must be refused. Two or three rupees a month support a

single person, and four or five rupees, a married man with his wife; and by spending from two to four years here, they are fitted for a life of usefulness.

The wives of some of these pupils, and the mothers of others, (who are at Ahmednuggur taking care of their sons while they are in the school,) have formed a large class of females, to whom Mrs. Bissell has given religious and other instruction.

#### *Other Schools—Aim of the Mission.*

A report of the "central district, Ahmednuggur station," states that the school for girls, under Mrs. Ballantine's care, has numbered about forty-five pupils. Miss Farrar had also, under her supervision, until increasing illness constrained her to lay aside her work, a girls' school and a small school for boys. Ten young men, as last year, have been pursuing theological studies, while connected also with the school for catechists, preparatory to engaging in pastoral labor; and the report says:

This, then, is the chief end and aim of our mission labors—to spread the gospel and gather churches in the different towns and villages; to collect the children of the Christian converts and of their heathen neighbors into schools, and teach them the elements of knowledge and the great truths of the word of God; to bring the most promising of these children and youth into the higher schools at Ahmednuggur, and prepare the young men for becoming teachers and catechists and the young women for becoming helpmeets to them in their work; and then, from the most faithful of our catechists and teachers, to take those whom we may deem suitable for becoming pastors, and prepare them for their work; and finally, to place them in charge of the churches we have gathered. This is the work we are endeavoring to do, and God is prospering us in it. We desire to give him all the praise.

#### ~~~~~ WADALE STATION.

MR. FAIRBANKS's report shows, that to the five churches now connected with his station, viz. Chanday, Dedgaum, Shingave, Newasse

and Sonai, there were added 29 members by profession during the year 1861. The five now contain 132 members in all. The particulars are given in the general tabular view of the churches. The greatest increase has been from the villages along the Mul river, in the western part of the district. Special effort has been made to give increased efficiency to the schools of the district, and they have given better satisfaction than heretofore. The Wadale Home Missionary Society has continued to send out lay preachers, two by two, when its funds would permit, to the regions east and north, where there are as yet no professing Christians. "It has thus secured six months of service during the year." There is a vast region to the east, the report states, seldom visited by a Christian preacher, and it is asked, "When shall the time come for all these moral wastes to be evangelized? When will the church of Christ enter fully on her work?"

#### ~~~~~ KHOKAR STATION.

##### *Favorable Prospects.*

MR. BARKER sends a brief letter in connection with a report of the Khokar station, in which, as well as in the report, he mentions facts of much interest.

I think the work in this district is now in a more interesting state than it ever was before. Among the indications for good are these: 1. Our Christians have begun to *give*, with much cheerfulness, to sustain the institutions of the gospel. 2. There is an increased spirit of inquiry among those who have been for some time under the influence of the truth. 3. There is also a remarkable and very encouraging readiness to hear among those even who cannot yet be called inquirers.

We have now been itinerating among the villages for two months, and have not, during that time, heard a word of disrespect from any one. The improvement in this regard has been very marked within the past four years. It is interesting to watch the way in which the truth is spreading among distant villages, which our helpers have not visited. A few days ago a man came on foot twenty miles, from a village north of the

Godavery, to attend our Sabbath services, and that day heard a sermon for the first time in his life. He appeared to be a sincere inquirer, and he has already begun to suffer persecution. This man first learned of Christ from a member of the Satral church, who was baptized only four months since. He can read a little, and we have hopes that he will soon be received to the church. His village is more than thirty miles from Satral, so that the catechist stationed there can visit him only at long intervals.

#### *Openings for Helpers.*

A native helper is much needed in the region where this inquirer and two Christians now live, one of whom is Bhao, the Manabhav convert, who is still suffering bitter persecution. All that is wanted is *means*, for there are at least three men very well fitted to become readers, whom I should like to employ at once. Eight or nine cents a day is all a man of this stamp would require! There is a most inviting region in the north-west part of this district, where there is no one to break to the people the Bread of Life.

We remember our distracted native land daily, at the throne of grace. May our God speedily restore peace and prosperity!

Mr. Barker speaks of sickness in his family, by which he was detained at Ahmednugur, away from his field, for three months in the spring. Unusual labor and responsibility were thus thrown upon the native helpers at Khokar, but "with trifling exceptions," it is said, "they discharged their duties with commendable fidelity." The number of additions to the church was less than in 1860, partly because of this absence of the missionary; but the report shows that there has been much occasion for gratitude.

#### *Signs of Progress—Itinerancy.*

One new church has been formed, and has commenced its existence under flattering auspices. Fifteen adults and twenty-five children have been baptized, in connection with the five churches in

this district. Recent visits to many of the villages have convinced me that there is a growing interest in a large part of the field, and that this interest is spreading more and more among the higher castes. I can truly say, that as we become better acquainted with this people, our intercourse with them becomes more and more agreeable. The Khokar district extends over more than 1,100 square miles, an area nearly as large as that of the State of Rhode Island, and more than half the size of Delaware. It will therefore be seen that itinerancy is an important part of our labors. There are now church members, or inquirers, scattered over 500 square miles, whom it is very desirable to visit as often as practicable. More than three months of the year have been spent in making these pastoral visits, and during a large part of this time I have lived in tents, with my family. In some of the villages visited, Mrs. Barker has found the women very ready to listen to the truth.

A new chapel, forty feet by sixteen, has been built within the year, near Mr. Barker's residence, and now some of the higher caste people are seen in the audience nearly every Sabbath. A chapel has also been built at Wadgaum, at a cost of seventy-five dollars; and four other places are mentioned where such buildings are needed. "The work is suffering for want of them."

#### *The Churches—Benevolence.*

On the first Sabbath in December a meeting of special interest was held at Khokar, when members of the other churches of the district gathered there, by invitation, for a united celebration of the Lord's supper. A young catechist gave an excellent discourse from the words, "It is more blessed to give than to receive," urging the Christians to do all in their power to spread the truth among the unconverted. The report says:

During the year our churches have employed two men to labor for a short time as home missionaries, in the Nizam's dominions, and at a noon prayer-meeting these men related some interesting incidents, showing the readiness, and in



some cases, the *strong desire* of the people to hear the truth. These remarks were followed by several appeals in behalf of those who are still in deep moral darkness. Soon there was a *moving* in the audience which seemed to say we must not only *talk*, but *do*, and presently the giving commenced. \* \* I am pleased to see, that some of the Christians seem resolved to contribute for the spread of the gospel as the Lord shall prosper them. A few of the most intelligent have been accustomed to give even "beyond their power," so that I have at times received their contributions reluctantly, but they have begged "with much entreaty, that we would receive the gift." The members of our churches, and the class from which they have chiefly come, are *very* poor, yet I trust the day is not far distant when they, like the Karens, will support their own schools and pastors.

#### *A Victory over Caste.*

The church at Panchegaum has recently gained a victory over that greatest obstacle to the spread of the gospel in India, caste. A man of the Mang, or lowest caste, was one day in conversation with Jayaram, the teacher and virtual pastor, and asked if the church would receive him, provided he passed a satisfactory examination. J. assured him that they would, but the Mang replied that he had doubts concerning it, and added that several of his caste had long desired to unite with the church, but they feared those who had become Christians from the higher castes still retained so much prejudice against the Mangs that they would not be received. He then proposed to give a trial dinner, and said if the whole church would come and partake of it, his doubts would be removed. J. accepted the invitation, and at the time appointed all the Christians and their families, and one inquirer, went to the dinner which the Mang had thus prepared.

It is cause for rejoicing that the trial

came so naturally and was so nobly endured. This step was not taken blindly or by impulse; but with a full knowledge that persecution, bitter persecution, would follow, and it came. Two families were separated, temporarily, and the neighbors of the "defiled" Christians would give them neither fire, wood nor water, and would no doubt have driven them from the village, had not the fear of the authorities restrained them from using violence.

I am happy to say that the Christians, men and women, have borne these severe trials without a murmur, rejoicing that they are counted worthy to suffer for the name of Christ. They have also the joy of seeing some of the despised Mangs now expressing a desire to receive baptism. No one can understand the full meaning of this "victory" who has not seen the deep-rooted prejudice which the Mahar feels towards the Mang, who will compare favorably with him in point of intellect and intelligence.

The church at Wadgaum has suffered severe trials from opposition, and especially in connection with a disgraceful case of riotous violence against a native helper and his wife. The case was promptly taken up by the authorities, and thirteen persons were punished by imprisonment. In revenge, the villagers have refused to give the Christians and their relatives the usual remuneration for village work, which they were accustomed to perform. "The trials have been borne with an uncomplaining spirit."

#### *Bhaoo, the Manabhav Convert.*

The faithful labors and fervent prayers of "Blind Mohana," [at *Satral*,] have been much blessed during the past year. He has the confidence and respect of his neighbors in a marked degree, and by his efforts a spirit of inquiry has been awakened among the higher castes. Among those received to the Satrai church is a man by the name of Bhaoo, who lives in a village north of Satral, and not far from the Godavery. He was a Manabhav, and is the first person who has united with any of the churches in

connection with our mission from that curious sect. They are worshipers of Krishna, and, like the Jains, believe it to be a great sin to take animal life. They go even farther than this, and refuse to take vegetable life; and hence the thoroughly orthodox of that sect will not cultivate the ground, and nothing but dire necessity will induce one of them to fell a tree, or even cut a spire of grass.

Bhaoo reads both Mahrathi and Sanscrit, and was a leading man among the Manabhavs. His leaning towards Christianity, therefore, awakened much opposition. As soon as he had declared his purpose to become a Christian, his sons and his wife refused him admittance to his own house. The old man was an exile for more than four months; but he bore all his trials without a murmur, and said he was resolved to cast in his lot with the people of God, whatever became of his few worldly possessions. He has recently petitioned Government for redress, urging the declaration of Her Majesty, that no person shall forfeit any of his rights by changing his religion. His house has been restored to him, and I trust God will make him a burning and shining light in his distant village.

#### *New Church—Seroor.*

A church was formed, December 5, at Padhegaum, nine miles south-west from Khokar. There are twenty villages within a few miles of the place, up and down the river, making it quite a centre. Eight persons were dismissed from the Khokar church, and one from that at Wadgaum, to form the new body, to which three were added by baptism, the next Sabbath. There are several inquirers in the region. The church was placed under the care of Khandoba.

Mr. Bissell reports respecting the Southern and South-Western Districts of this mission field, which have been still under his care, though he has been called to leave the station he formerly occupied at Seroor, to take charge of the school for catechists at Ahmednuggur. The statistics of the churches will be found in the general table, and an extract from his report will probably appear in another place.

### Madura Mission.—India.

#### PERIACULUM.

LETTER FROM MR. NOYES, DECEMBER 31, 1861.

THE account given in this letter of the benevolent contributions of the native Christians, the religious interest awakened in connection with such benevolent efforts, and the day of fasting and prayer appointed by the station helpers themselves, will well repay a careful and thoughtful perusal.

#### *Benevolence.*

Mr. Noyes first refers to the hope expressed by him at the close of the year 1860, that during 1861 every man, woman and child of the 1,200 members of his village congregations would contribute at least one farthing to the funds of the American Board. He then writes:

At the close of the year, the question naturally arises, How far has this hope been realized? To this I am able to answer, first, that there are very few if any to whom the subject has not been, in some form, presented; and second, though I cannot assert positively that every one has given a farthing, yet the donations have been very general, and the *average* for each one of the number, now swelled to 1,300, is a trifle over *six* farthings, or three cents. The total amount contributed by the native Christians at this station to the American Board, during the year, is \$40.65, and to other charities, \$56.86; making a total of \$97.51, or about seven and a half cents for each member of the congregations, including children. Do congregations in America, taking the country through, do more than this? Do they do *as much* in proportion to their ability? You well know our deep poverty.

In contributing to the Board, the native Christians have manifested great interest and some enthusiasm. Their gifts, though small, have been the offerings of warm and generous hearts. At your late meeting in Cleveland, the question was asked by Judge Jessup, 'Who has denied himself of any thing

really needed in order to sustain the missionary enterprise?' I do not believe that sacrifices adequate to the importance of the object have been made to sustain the Board, by Christians any where; and there is but little room for comparison when we speak of *sacrifices*; but in our Tamil church, instances can be produced of *real* self-denial, and such as ought to put to the blush many professed Christians in American churches, whose very *necessary* articles would be rare *luxuries* to their poor brethren in India. One brother owned a calf, worth \$3.50. This was probably the sum total of his property; and though he was dependent upon scanty earnings for the support of his family, when he heard of the embarrassment of the "Board," he sold his calf and brought the full price, \$3.50, to be sent to America. The only son of a poor widow had a young buffalo, which he himself had reared, and which had grown to be worth \$2.00. This was all he had to give, but this he freely offered. A young man, not two years out of the seminary, with a young wife, and no other dependence for support than his \$3.00 per month, gave \$2.50, and a part of his wedding jewels. A catechist with a wife and two children, dependent for support on his \$2.25 per month, gave \$3.25. Another, in similar circumstances, gave \$3.62½. These are instances, among many which might be mentioned, of real self-denial. To make these donations, not luxuries, but what seem real necessities are sacrificed. There are but few of my native helpers who have not given all they could afford,—some have given even more,—at a time when rice, which to natives of India is the staff of life, is selling at famine prices. After our collection had been made, there came across the sea another call for retrenchment; and when the letter from the "Rooms" was read, and we were told that the Board would probably be \$75,000 in debt at the end of the year; when we were urged to save in every possible way, and to obtain all we

could in this country, I had not a heart to take up another collection. But the native helpers, of their own accord, agreed to relinquish the usual pittance paid them for expenses in attending the monthly meetings at the station centre. And this liberality has not been without spiritual benefit.

#### *Increased Spirituality.*

In many instances the self-denial has been accompanied by unusual devotedness and prayerfulness. On returning from the general meeting of mission helpers, held in Madura in September, when there was awakened among the helpers and the missionaries a wonderful spirit of liberality, accompanied by an unwonted spirit of prayer, a few carried of the fire from that altar to their own congregations, and were instrumental in imparting to the members a like spirit. The most remarkable case was that of the Kombey congregation. There had been among that people much coldness, while several congregations were enjoying the manifest presence of the Holy Spirit. Many of the members had but lately come out from heathenism, and none of them had become strong enough to relinquish *all* work on the Sabbath. They felt that they *must* water their gardens, before the Sabbath morning service; and though they had contributed somewhat liberally towards the erection of a substantial church in their own village, their charities had there ended. But now, as their catechist presented this new object, and told them of the enthusiasm with which it had been met in Madura, they came forward with their gifts, and seven dollars were subscribed on the spot. This was the beginning of a new state of things in that congregation. A suspension of all work on the Sabbath followed, and crowded meetings, and sighs and groans from conviction of sin. When, one week later, I visited the congregation, the money was paid into my hand, and I



was greatly refreshed by finding such a change in the aspect of things since my previous visit. I proposed to them another collection for their new church, which they made, with no less liberality on account of their contribution to a foreign object. On my next visit, I had the pleasure of receiving six persons to the communion of the church, previous to which, as an evidence of their renunciation of "caste," they ate food with me, cooked by a pariah.

During the year, five congregations have enjoyed, in a greater or less degree, an outpouring of the Holy Spirit; and though there is at present no unusual interest, the congregations are mostly in a satisfactory state. The church and congregation which has a native pastor is almost the only exception; yet I am far from feeling that it is the pastor's fault, for I believe him to have been faithful and prayerful.

#### *Additions—A Day of Fasting.*

I am able to report thirty-two new members, added by profession to the

seven churches in Cumbum valley, and one hundred new members to the 22 congregations; so that we now number 1,300 catechumens and 171 church members, in good standing. On the first of August, my helpers, by previous appointment, met at Kombey, to consult on matters pertaining to the interests of the churches and congregations in Cumbum valley, and to interchange views on various subjects of general interest. They spent the day in prayer and conference, and appointed the 4th of August as a day of fasting and prayer, to be observed in all the congregations, the principal subjects being the war in America and the American Board. Each catechist was requested to hold public service in his church, morning and evening, and to preach in the morning from Joel ii. 12, 13; and in the evening from John xiv. 1. The fast was strictly observed, and was said to be a very interesting day. It interested me the more, from having been entirely voluntary on the part of the natives.

## PROCEEDINGS OF OTHER SOCIETIES.

### (AMERICAN) METHODIST EPISCOPAL MISSIONS.

AN interesting pamphlet has recently been published, prepared by Dr. Durbin, Corresponding Secretary, entitled "Picture of the Missions of the Methodist Episcopal Church." The following statements respecting the missions to heathen nations are from this pamphlet. The Society has also, among its *foreign* operations, the *Bulgarian*, the *Foreign German*, the *Scandinavian* and the *South American* missions.

#### *Indian Missions.*

These are the oldest missions of our Church. Their origin indicates clearly the hand of a Divine Providence. They arose on this wise. Some forty years ago there dwelt in Marietta, on the banks of the Ohio, a *colored* man named John Stewart. He was deeply pious, and seemed to have close and constant communion with God. He was powerfully impressed that it was his duty to go

through the then thinly settled country to the northwest, on some divine mission which he did not comprehend. He set out from home and traveled to the vicinity of Upper Sandusky, in Ohio, where he found the Wyandot tribe of Indians. The same strange impression which called him to his feet now constrained him to halt. The Indians gathered round him, but could not talk with him. At length they remembered that there was a man of his color residing among them, and they brought Jonathan Painter to him. As soon as they met they knew they were of the same race, and spoke to each other in English. Stewart learned that Jonathan *ran away* from Kentucky some ten years before; that he had been a Methodist, but had lost his religion and become a *savage* Indian, and spoke their language fluently. "God," said Stewart to Jonathan, "has sent you here to assist me in what I feel is my mission; I must preach the gospel to these Indians to-morrow, and *you* must be my *interpreter*." The tears gushed out of Jonathan's eyes, and he exclaimed, "How can I interpret the gospel to the

Indians, when I have no religion myself?" "Then," said Stewart, "you must get religion to-night, for to-morrow I must preach to these people, and you must interpret." All that night Jonathan wrestled with God in prayer, and Stewart helped him; and the next day they opened the kingdom of God to the Indians.

From this providential beginning our missions among the Indians spread until they have extended from Western New York to Wisconsin, and are under the care of eight Annual Conferences. But upon the division of our Church in 1845 the much largest portion of the Indian missions fell to the Church, *South*. At present we employ 21 missionaries among the Indians, have 1,066 members and 105 probationers, and 19 local preachers. The Church *South*, have an Indian Mission Conference of two districts, divided into 25 circuits, and employing 29 missionaries. All this, both North and South, is the fruit of our first Indian mission, so providentially commenced. To this we are to add the thousands of these children of the forest who have been gathered to their rest in heaven. Many of them gave beautiful examples, in their lives and deaths, of the power of religion.

#### *African Missions.*

Among the first colonists which were sent to Liberia, Africa, were some members of the Methodist Church. When they were landed on that distant and unknown coast, and the ship had weighed anchor and turned her prow homeward, they stood on the beach and watched her fading from their view in the distance, and when she was gone, one said, *Let us pray*; and they knelt down on the sand and prayed. It was Saturday afternoon. On Sunday they had a meeting, and at the close one said, "What shall we do for preachers?" The conclusion was, to send home to the Church and ask her to send them preachers. Could the Church refuse? Bishop Hedding appointed Rev. M. B. Cox, with others, to go to our brethren in Africa. Those who saw brother Cox preparing for his departure in 1832, will need no exhortation or argument to convince them that *he was called of God to this great work*. A little incident will characterize the whole.

Brother A. Cummings, of the New York World, met brother Cox in Philadelphia, and said to him, "Brother Cox, why will you go to Africa? Do you not know that you will die there quickly?" The divine fire flashed from the eyes of the missionary; his lips quivered, and he said: "*I know I cannot live long in Africa, but I hope to live long enough to get there; and if God please that my bones shall lie in an African grave, I shall have established*

*such a bond between Africa and the Church at home as shall not be broken until Africa is redeemed.*" He went to Africa and died there quickly, and is there buried; and in dying he said: "*Let a thousand fall, but let not Africa be given up.*" In the missionary cemetery in Monrovia there lie by brother Cox eleven of the thousand, and yet the children of the Church are ready to go, serve, and die there.

The African mission now covers the whole of the Republic of Liberia, and extends from Cape Mount on the north to Cape Palmas on the south, say six hundred miles; and from the sea on the west into the interior, from ten to more than fifty miles at one point. Within its limits are 140,000 native Africans, accessible to the mission. It exists as one of our regular Annual Conferences, with its own missionary bishop, (Bishop Burns;) is divided into four presiding elders' districts, and each of these into circuits and stations. The best buildings in the Republic are academies built by our Missionary Society. The following is a tabular view of the mission, in which, please remember, there is not a single white person:

#### SUMMARY.

Bishop Burns, . . . . .	1
Members of conference and on trial, . . .	18
Local preachers employed, . . . . .	8
Members in the churches, Americo-Liberians, .	1,392
Probationers, . . . . .	89
Native members, . . . . .	72
Week-day schools, . . . . .	19
Scholars, . . . . .	600
Sunday schools. (Number not given.) . . .	980
Scholars, . . . . .	
Native youth in families, on Bishop Scott's plan, for instruction in letters and in home and industrial affairs, . . . . .	32
Select youths educated for service in the missions, . . . . .	9

#### *China Mission.*

At least one-third of the human race is within the Chinese Empire. Until lately they were inaccessible to Christian missions. But at the opening of five ports for trade some years ago, the Church universal felt a powerful impulse to send the gospel to these 400,000,000 of idolaters. Our own Church felt the impulse, and in 1847 sent her infant China mission to Fuhchau, on the River Min. The city and towns immediately in sight contain 2,000,000 of people. Amid this vast population our mission planted the standard of the cross. For ten years they sowed in faith and hope, and prepared parsonages, and churches, and schools, believing that the harvest would come. They have not been disappointed. The seed is springing up, and scarcely a monthly communion passes without the baptism of adults and children, and their enrollment in the native Chinese Church. The mission now extends into the country,



and the converts are formed into churches and classes, and observe all the forms and usages of our churches and classes at home. God has already raised up *six native helpers*, who faithfully exhort and preach the gospel. One of them has charge of a native society in the country.

The arrangements for prosecuting the missions are most appropriate and efficient. There are already six good parsonages, two good churches, besides two or three native structures for worship, a superior girls' boarding-school building, a boys' boarding-school, a girls' day-school, a female orphan asylum, supported by commercial residents at the port; and a complete printing establishment, to print the Holy Scriptures in the colloquial language of the province, and also books of instruction for the mission, and tracts, and religious books.

A tabular view of this mission is given, showing that there have been in all 62 adult baptisms, and there are now 54 adult church members. There are 7 missionaries, 8 assistants, 6 native helpers, and 2 churches.

#### *Missions in India.*

In 1856 our young and vigorous Church was moved by her sense of duty, heightened by a strong manifestation of the desire and expectation of the Christian world, to send a mission into the Northwest Province, particularly comprehending the kingdom of Oude and the adjoining Province of Bareilly, containing say 10,000,000 of people, being the most thickly inhabited part of the world. The banner of the cross had not been unfurled among them, except by one feeble missionary agency, which voluntarily gave way upon the appearance of our mission with the promise of vigorous action. Just as the place was selected where first to set up our banner, the mutiny broke out, and our missionaries had to flee to the mountains. At the close of the mutiny in 1857-8, they returned and began again their glorious work. The European population, consisting of civil, military, and commercial residents and citizens, seeing the vigor with which the mission was recommenced, and hearing, as they expressed it, of the great Methodist Church in America as the author and supporter of the mission, cordially proffered *their* aid, on condition that its plan and execution should be worthy the field of operation and the power of the Church at home. The plan was clearly drawn up by the mission and sent home, and was by the Board and General Committee approved, though not formally engaged to be executed as a whole plan. And yet a declaration of purpose to carry it out was made to the mission, should Providence con-

tinue to favor us. This declaration was satisfactory to the mission in India, and to our European friends there, and they have gone forward in the execution of the plan. The European residents promised to give, *in cash, one-half of the expense of a good missionary residence for every missionary sent*, the Board supplying the other half. They further promised to aid in building school-houses and churches, and to assist in supporting teachers, all on condition that the mission should be vigorously prosecuted according to expectation. They have nobly done their part, and the Board, up to this present year of trouble, has nobly done its part. We have requested our mission in India to assure our European friends there that we will do our best if they will stand by our missions in this our year of peril and trial. Not one of these principal European contributors is a Methodist, and yet some of them have given as much as \$1,000 a year; others \$700, \$500, \$300, and so on down to \$5 each. In alluding to these donations in India, Dr. Butler, superintendent, says: "There have been raised in India, in two and a half years (ending in 1860), over \$15,000, to enable the Board to send us the men needed for this vast field." Since 1860, the Europeans have continued to aid us as heretofore. Our mission property in India, created since 1857, and wholly free from debt, so that we pay neither rent nor interest in the mission, is worth, say \$30,000.

The spiritual aspects of the mission are no less encouraging, as will be seen by the following tabular view, prepared in September, 1861.

Nineteen new parsonages . . . . .	
Missionaries . . . . .	17
Their wives . . . . .	16
Native preachers . . . . .	6
" exhorters . . . . .	6
Places of worship . . . . .	10
Church members, native . . . . .	93
Baptisms . . . . .	57
English Church members . . . . .	68
School-houses . . . . .	7
Schools . . . . .	18
Day scholars . . . . .	457
Teachers . . . . .	12
Sabbath scholars . . . . .	223
Orphans in Asylum . . . . .	100

Each city occupied by the missionaries is a station, and is the centre of a circuit; and the missionary force in each, at the proper season of the year, itinerate amid the surrounding villages and cities, and preach the gospel in the streets, bazars, and in their own traveling tents, so that Dr. Butler says not less than two hundred and fifty villages and cities have been thus visited this year.



## MISCELLANIES.

## WEEKLY GATHERINGS.

A poor clergyman writes to the Treasurer: "It is now nearly two years since I sent you five dollars towards liquidating the debt of the Board. I should probably have sent the inclosed five dollars much sooner, but I have lost twenty-six dollars this last year, which I had been receiving for seven years previously—that amount each year. I do most sensibly sympathize with the Board and with the worthy missionaries, whose souls are so severely tried. But the present war will be overruled to bring about some glorious and blessed results, to the nation, to churches, and to missions.

"What I have sent is but a mite, yet it may help a little. It gradually and weekly accumulates, in the exercise of prayer, faith and self-denial, and never fails to prove a rich means of grace to my soul. My prayer for the last fourteen years has been, once a week, that every minister, every church, and every private Christian, may be brought to adopt the same plan, according to 1 Cor. xvi. 2. And I do feel confident that God, by his Spirit and Providence, will accomplish it in due time.

"The Lord guide and bless all the officers and missionaries of your Board."

## A DONATION FROM MALTA.

Mr. Goodell wrote from Constantinople, February 11, sending the following copy of a letter received by him from Rev. George Wisely, minister of the Free Church of Scotland, dated Malta, December 31, 1861:

"I have much pleasure in being able to send you a little assistance for your missions. My congregation, a few weeks ago, contributed £12 for this purpose, which I now beg to send you, and which I hope you will receive as a token, however slight, of our sincere regard for you and your fellow laborers in Turkey, and of our sympathy with you in the present distress. Most earnestly do I pray that

the Lord may remove the sad unpleasantness which has arisen between our two nations. But whatever may happen, I trust that all sincere Christians, of both countries, will remember that they are brethren, and will cherish towards each other, more and more, those sentiments of brotherly kindness by which all men shall know that they are Christ's disciples."

Mr. Goodell says: "This letter and the remittance were the more acceptable, as they came at a time when, judging from the tone of the English press, both secular and religious, war between our two countries seemed inevitable. I may say that I have no personal acquaintance with Mr. Wisely, nor do any of my brethren here know him, unless it be Mr. Bliss."

## IS THIS THE TIME TO WITHHOLD?

"I, with others, would say, 'Economize;' but economize from the base of your head first—from your appetites and passions; then economize in your social necessities; and then, last of all, economize at the altar. Let your own lamp go out, but never take oil from the lamp that burns in the sanctuary. It is not the way to begin retrenchment at the house of God. If you must retrench anywhere, let it not be in the means of spreading the gospel. Let us not take back the books from which Indian children are learning to read, nor the trumpet that calls men to the sanctuary in the Orient, where God is opening the eyes of the blind, and raising up the dead, indeed.

"Nay, this is the very time, of all others, in which God's people are called upon, not to relinquish, but to double their exertions in behalf of the work of the gospel. For moral power is to be the secret of success in this great struggle, if we succeed—and we shall." \* \*

"Is this, then, the time to begin to forsake our work, and to neglect our missionaries and churches in heathen lands? It is the continuance of our

missionary labor that is to save us. Multiply your work. Call more upon God. Throw away the things that are between you and him. Revive his Spirit in your hearts. Cleanse your churches. Supplicate revivals of religion through all the land. Look out for God's cause. Identify yourselves with it. Throw out the white banner of salvation, and unsheathe the sword, and fight the battle of the Lord, and you shall have victory. But now to begin to abandon God, when only God can save us; now to draw back, when to draw back is to go toward destruction—is that wisdom?

"Yonder, on the heights, is the Ridgewood reservoir. Not a drop of water can it supply itself with, although from it the whole city is supplied. That mighty engine slave, (for it is the slavery of machinery that is to do away with the slavery of muscle,) that steam-pump, labors with solemn grandeur and unwearyed patience, lifting oceans full and oceans full of water, and throwing it incessantly up into that reservoir. And although there is a main along every street, although there is a distributing pipe for every house, and although every man in this great city draws for refreshment and cleanliness and luxury, there is always enough; because silent, and far away, and unthought of, and unremunerated, that lifting arm goes on throwing up, and throwing up, and throwing up.

"Now command stillness there, and let the fires go out, and let the pump forget its work, and let the draught continue, let all the streets suck out the stores from the reservoir, and by-and-by there will be a sense of want in all our houses. The want is occasioned by the going out of the fire, and the cessation of the working of the pump.

"And as it is with the reservoir, so it is with us. Where you must watch, where you must see that you maintain power, is at the sources. There, where the fountain is; there, where is the reservoir from which we are to draw courage, and inspiration, and perseverance—there we are to watch and maintain a supply. And to this end we must keep up our

connection of faith with God, and feel the influence of the eternal world.

"Now, more than ever, O Jesus, open thy bosom, and show thy heart. Now, for our banner's sake, for the poor and despised slave's sake, and for the sake of thine own cause, show thy people thy salvation.

"In the salvation of Christ, in the blessed power of faith in the gospel, in that love which from the bosom of God has come to our hearts, and in the spirit and work of it, make yourselves strong, and all other things shall be given unto you. Amen and amen."—*H. W. Beecher.*

#### PERSECUTION AT ANGORA.

Some account may be found of the city of Angora and of Protestant efforts there, in the *Herald* for August, 1861, page 239. Mr. Bliss, of Constantinople, sends the following letter which, he says, is "just received (March 11) from the native helper at Angora. The brother Hasan, mentioned in it, is a converted Turk of whom we have heard during the past year. The letter has no date."

"Brethren,—This letter contains sad news, but there is joy also in it. You know that brother Hasan has, up to this time, openly professed the religion of Christ. But in these days, all the Turks here have risen up and put him in prison; and this is the fifth day of his imprisonment. Yesterday evening they called him before the council, and asked him about his religion. He answered that he held to the gospel, and not to Mohammed. This morning I went to see him, but was not allowed to go near him. They had taken him from one prison, and put him in another. Before his accusers brought any charge against him before the council, they had put him to work with felons, to bring water. Now his feet are in the stocks. I have not seen him in the stocks, but one of the police said to me, 'The stocks on his feet ought to be on yours, for you are the real cause of all his trouble.' They do not permit us to carry him any food, and I fear he will die of hunger in the prison. The present is a great opportunity for them. The Pasha has just been removed from office. The Judge is at Constantinople. To whom shall I go? What shall I do? I know not. I hear that they have written to Constantinople, by telegraph, to ask if it is allowed that a Mohammedan become an Armenian, (Christian,) and I have little hope that

they will leave him alive. Just as I am writing, one comes in and relates that when the police officers were bringing him away from the council, they sprang upon him and almost strangled him. But when he cried out at the top of his voice, 'I am dying,' the Pasha ordered them to desist.

"Brethren, I entreat you in the name of Christ, that without any loss of time you make efforts for the deliverance of this brother. You know better than I, what is to be done. Whoever can most quickly attend to the business, let him do it. If possible, obtain his summons to Constantinople. If possible, let the order come by telegraph, and write me the particulars by post.

"Brethren, we are in great distress. The Turks have all become our enemies, and wish to do us harm. Many are inquiring where we live. Truly we are in great danger, and entreat your special prayers for brother Hasan, that the Lord may deliver him; and for ourselves, that he may protect us.

"Your faithful brother,

"ABGAR,"

#### A BLIND HAWAIIAN MISSIONARY.

Mr. Alexander, of Wailuku, in a recent letter, gives the following very interesting account of one of the Hawaiian missionaries to the Marquesas Islands.

"We recently had a visit from Kapohaku, the blind missionary, returned from the Marquesas Islands. He possesses great power to move a native audience, and roused prodigious enthusiasm among the people. Quite a number eagerly volunteered to go as missionaries; and when called upon to contribute for the cause, the women would strip off their ornaments, such as bonnets made of a sort of fern, which they can sell for five dollars apiece, gold ear-rings, beads, bracelets, &c. &c. Their zeal reminded me of the Nestorians. Indeed the Hawaiians, according to their means, are more liberal than any people I know of under the sun. Kapohaku's account of his perils when the enraged Marquesans burnt his house, was well adapted to rouse his audience. He had gathered a number of Marquesan children into a school. Some of these pupils had stolen and eaten a hog belonging to their neighbors; and they took it for granted that Kapohaku was privy to the theft and responsible for it. He was

alone in his house, lying on his bed, his wife having gone to a distant field for potatoes, when the first notice he had of their evil intentions was the falling of brands of fire on his face from the blazing roof. He stealthily crawled out, and passing through some tall potato vines, hid himself in a pig-sty; but he was soon discovered and surrounded by a crowd armed with muskets and knives. He met them fearlessly, told them he was innocent, and his trust was in Jehovah. They said they had come to kill him, at the same time leveling their guns at him; but he replied, calmly, that they could not without Jehovah's permission. Most appropriate passages of Scripture came to his mind, which greatly strengthened him, and he called on the Lord for help. His enemies retired. Presently several of his pupils came, and observing them whispering with each other, he asked what it meant. One of them replied,—'Kapohaku, the people are going to kill you, and we have come to witness it.' He was soon again surrounded by an armed company, who, pointing their guns at him, told him they had come to take his life. His wife having returned, he and she prayed, and then got up and walked through the ranks of the enemies, when they raised a shout, 'Good are the servants of Jehovah,' and requested him to stay among them and teach them the gospel."

#### WESLEYANS IN THE FIJI ISLANDS.

The following statistics, presented at the "Fiji District Meeting" in June last, exhibit wonderful results of Wesleyan missionary effort there; the second column of figures showing the increase during the last year. At this meeting, two native ministers "were ordained to the full work of the ministry," and eight, after examination, were unanimously recommended as assistant missionaries.

		Increase.
Number of chapels, . . .	344	36
Other preaching-places, . . .	247	85
Catechists and assistants, . . .	231	3
Local preachers, . . .	400	24
Full church members, . . .	11,251	927
Scholars, . . .	31,566	4,857
Attendants on public worship, . . .	67,489	7,322



## DEATH.

The Honolulu *Commercial Advertiser*, of Feb. 6, announces the death, at Makawao, East Maui, Jan. 27, of Mrs. ANN S. ANDREWS, wife of Rev. C. B. Andrews.

## DONATIONS.

## RECEIVED IN MARCH.

## MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Brownfield, Rev. J. G. Merrill's fam.	2 00
Portland, Charles H. Osgood,	50 00
Pownal,	28 50
Scarborough,	41 60—122 10
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. m. c.	30 60
Lincoln co. Aux. So.	
Bath, Winter st. cong. so.	604 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. 50; Central	
ch. 172,30;	222 30
Monmouth, Rev. H. S. L. and wife,	6 00—228 30
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Buxton Centre, Rev. G. W. Cressey, wh with prev. dona. cons.	
Miss MARY C. CRESSEY an H. M.	25 00
Saco, Cong. ch. m. c.	65 79—90 79
	1,075 19

Bluehill, A soldier's offering,	2 00
Sweden, Rev. A. Loring and others,	10 00—12 00

1,087 19

Legacies.—Bangor, Mrs. Ann B. Loomis, by	
Robbins Battell, Admr,	300 00

1,387 19

## NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.	
Paper Mill Village, Rev. D. Adams,	5 00
Grafton co. Aux. So.	
Bristol, Cong. ch. and so.	15 00
Canaan, m. c.	9 00
Lebanon, Cong. ch. and so.	60 00
Plymouth, do. do.	27 00—111 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Gent. 95,50; la. 78,04;	
m. c. 33,50;	207 04
Hollis, Cong. ch.	61 22
Mason, do.	22 00
New Ipswich, do.	18 00
Pelham, La. asso.	32 17—340 43
Merrimack co. Aux. So. G. Hutchins, Tr.	
Sanbornton Bridge, Cong. ch. and so.	28 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, 2d cong. ch. and so.	91 55
Hampstead, A lady,	5 00—96 55
Strafford Conf. of chs. E. J. Lane, Tr.	
Gilmanton Centre, m. c.	20 98
North Conway, Ch. and cong. 5,27;	
B. K. 5; Mrs. Towle, 3;	13 27—31 25
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Newport, Cong. ch. and so.	69 00
Plainfield, Mrs. Elizabeth C. Haven, dec'd,	25 00—94 00
	709 23

## VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, A family contrib.	10 12
St. Johnsbury, South cong. ch. m. c. 67,51; 2d do. m. c. 71,17;	
heirs of Mrs. S. C. Hinsdale, wh. cons. JOHN C. MURDOCK an H. M. 127;	265 68
Waterford, A friend,	10 00—285 80
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, 1st Calv. cong. so.	190 55
Jericho Centre, La. cent so.	15 00—205 55
Franklin co. Aux. So. C. B. Swift, Tr.	
Georgia, Cong. ch. m. c.	8 00

Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Derby, Cong. ch. and so. 3,81; Rev. J. F. 2;	5 81
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Rev. U. Maynard,	10 00
Fairhaven, C. Reed,	20 00
Rutland, Cong. so. 6,10; m. c. 12,06;	18 16
West Haven, Cong. ch.	63 00—111 16
Windham co. Aux. So. F. Tyler, Tr.	
Westminster, West, Friends of morals and missions, 50; la. benev. so. 41;	91 00
Windsor co. Aux. So. Rev. J. Steele, Tr.	
Bethel, Cong. so.	14 00
Hartford, do. m. c.	25 00
Woodstock, Cong. ch. and so. 35; m. c. 7;	42 00—81 00
	788 32

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Harwichport, Pilgrim ch. m. c.	20 00
North Falmouth, S. Nye,	25 00
Provincetown, Cong. ch. and so.	32 10—77 10
Boston, (of wh. fr. a friend, 12; do. 50c; E. H. R. 5;)	1,981 24
Essex co.	
North Andover, Trin. cong. ch. and so. (of wh. to cons. Miss MARY M. JOHNSON an H. M. 100;)	140 00
Wenham, Cong. ch. and so. m. c. 1 06—111 06	
Essex North Aux. So. J. Caldwell, Tr.	
Groveland, Cong. ch.	9 00
Essex co. South Aux. So. C. M. Richardson, Tr.	
Marblehead, 1st cong. ch. 148; 3d ch. m. c. 7;	205 00
Middleton, Cong. ch.	20 00
Salem, Tab. ch. m. c.	17 57—242 57
Franklin co. Aux. So. L. Merriam, Tr.	
Greenfield, 2d cong. so. m. c.	60 00
Leverett, Cong. so.	16 08
Shelburne, Gent. 30,50; la. 28,37; 58 87	
South Deerfield, Monument ch. and so.	15 00—149 95
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, L. H.	1 00
Chesterfield, A friend,	1 00
Cummington, Village ch.	29 81
Easthampton, 1st ch. 8,19; m. c. 17; 25 19	
Granby, Cong. ch. gent. benev. asso. 86; m. c. 41,23;	127 23
Hadley, 1st ch. 50; m. c. 35,85;	85 85
Hathfield, Cong. ch. and so.	59 00
North Hadley, do. 30; Russellville, m. c. 5,03;	35 03
Northampton, 1st ch. 310,67; m. c. 41,06; Edwards ch. m. c. 38,36;	
E. A. W. 5;	395 09
South Hadley, 1st cong. ch. m. c. 34 59	
Williamsburg, Cong. ch.	17 68—811 47
Middlesex co.	
Cambridgeport, 1st evan. cong. ch. and so.	344 70
East Cambridge, Evan. cong. ch. and so. m. c.	11 00
Fitchburg, C. C. ch. m. c.	27 00
Hopkinton, A friend,	2 00
Marlboro', Union ch. and so.	5 00
Natick, Cong. ch. m. c. 4,06; a friend, 3;	7 06
Newtonville, A friend,	5 00
Sherborn, Evan. ch. and so.	15 34
Somerville, 1st ortho. cong. ch. (of wh. to cons. HENRY HOWARD an H. M. 100;) 183,87; m. c. 18,82;	202 69
Southboro', Pilgrim E. so.	29 11
Stoneham, Cong. ch.	30 00—678 90
Norfolk co.	
Brookline, Harvard cong. so.	584 00
Roxbury, Eliot ch. and so. gent. 50; Vine st. ch. and so. 154,14;	
m. c. 33,18;	237 42
West Roxbury, South evan. cong. ch. and so.	25 26
Wrentham, Miss Julia Hawes,	10 00—856 68
Old Colony Aux. So.	
New Bedford, Pacific cong. ch.	200 00

Palestine Miss. So. E. Alden, Tr.	
East Randolph, Winthrop ch. and so. m. c.	83 05
South Weymouth, Rev. Mr. Terry's so. m. c.	33 21—116 26
Taunton and vic.	
Berkley, Trin. ch.	25 00
Fall River, Central cong. ch. Abraham B. Pierce to cons. Mrs. HARRIET A. PIERCE an H. M.	100 00
Norton, Trin. cong. ch.	23 72—148 72
Worcester co. Central Asso. W. R. Hooper, Tr.	
Auburn, An individual,	25 00
Barre, Evan. cong. ch. and so. 131,03; m. c. 87,59; wh. cons. JOHN F. WOODS and THOMAS P. ROUT, H. M.	218 62
Northboro', Cong. ch. and so.	25 00
Princeton, do.	81 47—350 09
Chelsea, Winnisimmet ch. and so. 40; m. c. 35,43; Broadway ch. and so. 14,27;	89 70
	5,852 74
<b>Legacies.</b> —Rev. George Champion, by Jonathan Edwards, Ex'r,	2,100 00
Southwick, Rebecca Bingham, by L. Warriner,	15 00
Waltham, Joanna Bond,	100 00—2,215 00
	8,058 74

## CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.	
Greensfarms,	8 00
Long Ridge, Cong. ch.	5 00
Ridgefield, do. wh. with prev. dona. cons. EBENEZER JONES an H. M.	21 00—31 00
Hartford co. Aux. So. A. G. Hammond, Agent.	
Canton Centre, E. Whiting,	11 00
East Avon, m. c.	10 00
East Hartford, A friend,	50 00
East Windsor Hill, Cong. ch.	56 28
Hartford, 1st ch. 3; Centre ch. m. c. 5,93;	8 93
Windsor Locks, Cong. ch. ack. in the Feb. Herald as from Windsor, 100.	
Warehouse Point, Miss H. Abbee,	10 00—146 21
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Middletown, 1st so. gent. and la. asso	142 05
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Terryville, Cong. ch. m. c.	4 00
Middlesex Asso. J. Marvin, Tr.	
East Haddam, Rev. I. Parsons,	5 00
New Haven City, Aux. So. F. T. Jarman, Agent.	
New Haven, Chapel st. ch. 188,75; North ch. m. c. 7,79; Miss N. Atwater, 25; South ch. m. c. 8; united m. c. 16,92; Davenport chapel, m. c. 4,36; Yale college ch. m. c. 3,23; J. A. P. for bibles for heathen, 1;	255 05
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	
Franklin, W. B. Hyde, a thank-offering.	2 00
Lebanon, 1st ch. and so. m. c. 19,96; an indiv. 3,04;	23 00—25 00
Tolland co. Aux. So. E. B. Preston, Tr.	
A friend,	200 00
Vernon, Cong. ch. and so.	184 50—384 50
Windham co. Aux. So. G. Danielson, Tr.	
Chaplin, Cong. ch. and so. 73,50; ack. in April Herald as fr. Mansfield Centre.	
Abington, Cong. ch.	17 09
North Woodstock, Cong. ch.	6 60
Pomfret, 1st cong. so. gent. and la. asso. (of wh. to cons. Rev. WALTER S. ALEXANDER an H. M. 50.) 217; m. c. 55,97;	272 97
Westford, Rev. E. D. Kinney,	1 00—297 06
	1,292 87

<b>Legacies.</b> —Bloomfield, Mrs. S. Filley, by H. Sill, Ex'r,	400 00
	1,632 87

## RHODE ISLAND.

Providence, High st. cong. ch. (of wh. fr. A. C. Barstow, to cons. WILLIAM H.	
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BRADFORD and CHARLES L. THOMAS H. M. 200;)	279 36
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## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, Pres. ch. wh. cons. ABIAH FITCH and HORACE I. BROWN H. M.	262 48
Aurelius, Cong. ch.	7 17
Genoa, do.	43 56
Meridian, Pres. ch.	30 00
Skaneateles, do.	47 39
Union Springs, do.	7 00—397 60
Buffalo and vic. H. Stillman, Agent.	
Buffalo, 1st pres. ch. coll. and m. c. 181,87; exc. 45c; La Fayette st. pres. ch. 140; 321 42	
Geneva and vic. Aux. So. W. H. Smith, Agent.	
Geneva, T. C. Maxwell and brothers, to cons. Mrs. PUELLA MAXWELL an H. M.	100 00
Junius, Pres. ch.	12 42
Pulaski, do.	20 46
Rushville, Cong. ch.	15 00—147 88
New York City and Brooklyn, A. Merwin, Tr.	
(Of wh. fr. James Stokes, 1,000; G. 20; Rev. H. D. Ward, 50; E. J. Woolsey, 500; E. A. Graves, 50; students of Union Theolog. sem. 13,25;)	1,774 25
Oneida co. Aux. So. J. E. Warner, Tr.	
Utica, W. dividends, 165,71; W. J. Bacon, 25; Mrs. W. J. B. 5; F. E. B. 5;	230 71
Vernon Centre, Mrs. E. Skinner,	5 00
Waterville, PHILIP LUMBARD and DANIEL B. GOODWIN, wh. cons. them and Mrs. DANIEL B. GOODWIN and Mrs. MARIA AVERY, H. M.	400 00—605 71
Otsego co. Aux. So. D. H. Little, Tr.	
Cooperstown, Pres. ch. 18,22; m. c. 24; fem. miss. so. of Cooperstown and vic. 62,56; wh. cons. Mrs. JAMES COCKETT an H. M.	104 78
St. Lawrence co. Aux. So. C. T. Hulburt, Tr.	
Potsdam, 1st pres. ch. and so.	54 19
Stockholm, H. Hulburt,	10 00—64 19
Watertown and vic. F. Baker, Agent.	
Watertown, 1st. pres. ch. 397,61; m. c. 140,22; wh. cons. Mrs. ROBERT LANSING, Mrs. O. V. BRAINARD, Miss FANNIE E. HUNGERFORD, H. M.; 2d pres. ch. to cons. MILTON CLARK an H. M.	637 83
	4,053 66
Albion, Pres. ch. miss. so. 64,65; less exc. 32c.	64 33
Amsterdam Village, Pres. ch. m. c.	65 55
Aquebogue, Cong. ch. wh. cons. Rev. SAMUEL T. GIBBS an H. M.	50 00
Batavia, Pres. ch.	63 54
Beekmantown, Pres. cong.	12 00
Champlain, P. Moore,	50 00
Fort Columbus, G. Loomis, U. S. A.	4 00
Fort Covington, Pres. ch.	23 00
Franklinville, do. m. c.	10 00
Greenville, Pres. so.	4 00
Hamilton, Cong. ch.	10 30
Malden, Pres. ch. m. c.	5 00
M—h, J. M.	5 00
Nassau, Pres. ch. wh. cons. Rev. CHARLES DOOLITTLE an H. M.	50 00
New Lebanon, A friend,	5 00
North Granville, Young ladies' sem. for ed. in Gaboon m.	15 00
Portville, Pres. ch.	10 00
Poughkeepsie, Pres. ch. m. c.	17 44
Prattsburgh 1st pres. ch. m. c. 24,12; less exc. 25c.	23 87
Sackett's Harbor, for school-house at Madras m.	17 50
Saratoga, A friend,	20 00
Sheldon, do.	2 00
Smyrna, Cong. ch.	4 03
Somers, C. Childs,	5 00
Southport, Pres. ch. and so.	12 60
Walton, 1st cong. ch.	45 00
Wantage, 2d pres. ch.	25 03
Waterford, A friend,	100 00

West Chester, Mrs. G. M. Wilkins,	25 00
	743 64
Deduct this amount ack. twice, last month, from Malone,	40 47—703 17
	4,756 83
<b>Legacies.</b> —Buffalo, Jabez Goodell, by H. Shumway, Ex'r,	666 00
Kirkland, Charles Marvin, by R. S. Nichols, Ex'r,	100 00
Vernon, Martha Dana, by Thomas Williams,	84 00—850 00
	5,606 83

## NEW JERSEY.

Mendham, 1st pres. ch. coll. and m. c. which cons. Rev. DAVID MAGIE, Jr., an H. M.	100 00
Newark, A corporate member, 25;	45 00
South pres. ch. a friend, 20;	26 00
Orange, 1st pres. ch. m. c.	4 00—175 00
Princeton, Prof. A. Guyot,	

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By William Work, Agent.	
Chester, Rev. G. Hood,	10 00
Minersville, Welsh cong. ch.	25 00
Philadelphia, Pine st. ch. 50; S. W. 25; O. H. W. 20; B. W. 10;	
Miss McF. 7; I. W. 5; W. T. 5;	
G. F. W. 5; W. W. 5; G. Y. 5;	
W. C. 5; J. F. 5; S. R. H. 5;	
other indiv. 50.09; m. c. 26.40;	
J. D. L. (of wh. for students at Bebek sem. 6.) 16; Cedar st. ch. 27.40;	271 89
Titusville, Pres. ch.	12 80—319 69
Mtrose, Pres. ch. m. c. 14.50; la. cent so. for Syria, 2.50;	17 00
North East, m. c.	16 00
Pompton and Waymart, Pres. chs.	17 00
Sylvania, Mrs. J. Peck,	5 00—55 00
	374 69

## DELAWARE.

Port Penn, Miss S. R. Cleaver,	10 00
Wilmington, Fem. miss. so. of Hanover st. pres. ch. which with prev. dona. cons. Mrs. ELLEN B. JOHNSON an H. M.	27 12—37 12

## MARYLAND.

Frederick, E. H. Rockwell,	20 00
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## DISTRICT OF COLUMBIA.

Washington, 81; miss. asso. of 1st pres. ch. 179.62; 4th pres. ch. miss. so. 140;	400 62
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## OHIO.

By T. P. Handy, Agent.	
Rockport, J. H.	3 00
Toledo, Ch.	100 70
	103 70
Ded. exc.	53—103 17
By G. L. Weed, Tr.	
Canal Dover, Pres. ch. m. c.	1 00
Central College, Rev. H. Bushnell and wife, 5; L. B. 2; Mrs. J. W. T. 1.50; Miss A. W. T. 1.50;	10 00
Cincinnati, 2d pres. ch. 2.70; 3d do. 4.50;	7 20
Dayton, I. A. I. Inskeep,	15 00
Columbus, 2d pres. ch.	14 21
Gallipolis, 1st do.	3 00
Hanging Rock, Pres. ch.	25 00
New Philadelphia, do. m. c.	2 00
Springfield, Cong. ch. G. W. H.	5 00
Walnut Hills, Lane sem. ch.	6 41—88 82
	191 99
Austinburg, S. B.	2 00
Champion, Pres. ch.	6 42
Columbus, Rev. John H. James, wh. with prev. dona. cons. EDWARD P. MORRIS & JOSIAH R. SMITH H. M.	150 00

Elyria, 1st pres. ch. 82; exc. 35c.;	81 65
Ellsworth, Ch. 4.80; a box of dona. 16;	20 80
Farmington, 1st pres. ch. 9.40; m. c. 3.72;	13 12
Granville, G. B. and C. T. A. Johnson,	50 00
Harmar, Cong. ch. m. c.	60 00
Kinsman, Cong. ch. 33.50; m. c. 10;	
T. Kinsman and fam. 30; P. Allen, 10; H. Lillie, 10; J. Christy, 10;	109 50
Logan, E. T. R.	1 00
Mesopotamia, Pres. ch. 15.97; Mrs. C. G. 10;	25 97
Nelson, P. Hannahs,	5 00
Ravenna, Cong. ch. m. c.	16 07—541 53
	733 52

<b>Legacies.</b> —Elyria, Heman Ely, by Heman Ely, Ex'r, 500; exc. 2.50;	497 50
Walnut Hills, Gabriel Tichenor, by G. L. Weed, Tr.	100 00—597 50
	1,331 02

## INDIANA.

By G. L. Weed, Agent.	
La Fayette, 2d pres. ch.	111 00
Mishawaka, do. m. c.	5 00—116 00
Bloomington, L. G. H. 5; friends, 1.50; (by Rev. D. Lindley);	6 50
Green Castle, A friend, (by Rev. Mr. Lindley,)	1 00
Indianapolis, D. Yandes,	210 00
Michigan City, W. Peck, (by Rev. Mr. Lindley,)	5 00
New Albany, E. L. H. for Assyrian miss.	10 00
Rockville, Pres. ch.	11 50—244 00
	360 00

## ILLINOIS.

By Rev. C. Clark, Agent.	
Chicago, Union Park Theolog. sem. ch. and cong.	32 37
Fulton City, Pres. ch. m. c.	20 62
Galesburg, Rev. E. Jenney,	12 50
Knoxville, Pres. ch. m. c.	7 43
Sandwich, do. 4; Somonauk, do. 9.35; wh. with prev. dona. cons. Rev. LEVI P. CRAWFORD an H. M.	13 35—86 27
Augusta, Pres. ch. m. c.	5 00
Big Spring, Rev. S. Ward,	3 00
Chicago, Olivet pres. ch.	55 46
Decatur, 1st pres. ch.	15 39
Metamora, A. Walker,	10 00
Mt. Sterling, E. F. Crane,	10 60
Ottawa, 1st cong. ch.	38 19
Springfield, 2d pres. ch. 105; J. Thayer, 10; reported by Rev. Mr. Lindley, E. Wright, for Zulu m. 10; J. Thayer, 10; indiv. 20;	195 00
Tolono, W. Keeble,	10 00
Tremont, Cong. ch. and so.	5 00
Wilmington, 1st pres. ch.	10 00—356 95
	443 22

## MICHIGAN.

By Rev. C. Clark, Agent.	
Birmingham, Pres. ch. 16; ack. in Mar. Herald under Illinois.	
Grand Rapids, Cong. ch. Rev. Mr. W. 85c; pres. ch. 5;	5 85
Richland, Pres. ch.	50—6 35
By J. S. Farrand, Agent.	
Brighton, Pres. ch.	5 00
Detroit, N. D. S.	5 00
Vassar, Pres. ch. m. c. 1: Mrs. Voorheis, 10; Rev. G. W. 3;	16 00—26 00
Mrs. W. 2;	
	32 35
Detroit, 1st cong. so. (of wh. fr. Philo Parsons to cons. Mrs. L. B. PARSONS an H. M. 100;)	204 00



Flint, Pres. ch.	122 19
Kalamazoo, H.	1 00
Monroe, Pres. ch.	50 00
Three Rivers, do. bal. of annual coll. wh. with prev. dona. cons. EDWARD S. MOORE an H. M.	11 00—388 19

420 54

## WISCONSIN.

Fall River, Rev. J. Q. Adams and wife,	10 00
Janesville, 1st cong. ch. 24,58; U. H. N. 1;	25 58
Reedsburg, Rev. T. Williston,	4 00
Rosendale, Mrs. Maria Hill, which cons. GEORGE HILL an H. M. 100;	
cong. ch. and so. 27;	127 00
Waukesha, H. E. and H. A. Barrett,	7 00—173 58

## IOWA.

Big Rock, Rev. Ozias Littlefield,	20 00
Cherokee, J. S. W.	2 00
Garnaville, B. S. 2; Rev. L. P. M. 2;	4 00—26 00

## MISSOURI.

St. Louis, 1st pres. ch.	85 23
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## MINNESOTA.

Bloomington, Oak Grove pres. ch.	35 00
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## CALIFORNIA.

Downieville, Cong. ch.	25 00
San Francisco, E. B. Babbit, U. S. A.	50 00—75 00

## FOREIGN LANDS AND MISSIONARY STATIONS.

Abeih, Syria, H. L. Van Dyck, 15; G. Somerville, 5;	20 00
Batticotta, Ceylon, A native Christian, a thank-offering,	1 20
England, J. S. Bright,	25 00
Fuh chau, China, Rev. Justin Doolittle, wh. with prev. dona. cons. Mrs. LUCY E. DOOLITTLE an H. M. 50; W. S. Sloan, for building fund, 145; D. O. Clark, for do. 100; G. F. Weller, for do. 25; Rev. W. C. Burns, for do. 50; Rev. N. Bosworth, 40;	410 00
Madras, subscriptions rec'd. for ed. 332,44; printing office people, 19,33; Mr. Carroll, 5; avails of cow, fr. a ch. mem. 5;	361 77
Madura mission, by Rev. J. Rendall—Madura, 23,35; m. c. 25,88; coll. at Septem- ber meeting, 23,43; girls' boarding sch. 3,30; by S. W. A. 25;	100 96
Malur, Missionary fam. 3,90; coll. at Sept. meeting by catechists and native Chris- tians, 10,13;	14 03
Mandasasalie, Native Christians, to cons. Rev. H. S. TAYLOR an H. M.	50 00
Nestorian mission, City m. c. 9,10; Degala m. c. 5,45; Geog Tapa, m. c. 25; Gool- parhan, m. c. 2,62; Seir, m. c. and con- trib. 31,59; Vazier Abad, m. c. 8,18; fr. Priest Elias and others, 34,65;	116 50
Pasumalie, Coll. 9,03; avails of jewels, 1,03; Periaculum, Mr. Noyes and fam. 60; coll. (of wh. at Sept. meeting, 19,39;) 40,65;	10 06
Pulney, by Mr. White, 7; coll. at Septem- ber meeting, by do. 50;	100 65
Quebec, Canada, A friend, 20; united m. c. held in cong. ch. 12; do. in Chalmers (free ch.) 8,40; two friends in do. 8; J. Dickenson, a little boy, do. 9,27; Baptist ch. united m. c. 15,33; Misses Clarke, and Miss Alice Gibbs, for ed. of a child, 20; C. Wintell, 5;	57 00
Sandwich Islands, Hilo, Native ch. a thank offering for support of Kanea and Aea, of Micronesia miss.	98 00
Sivagunga and Mana Madura, coll.	300 00
Sorel, C. E., J. Allen,	4 92
Tirumungalum, (of wh. fr. Rev. J. Herrick and fam. 17,50;)	5 00

55 13  
1,730 22

## MISSION SCHOOL ENTERPRISE.

## RECEIVED IN MARCH.

MAINE.—Brewer Village, Cong. s. s. for miss. sch. at Kharpoort, Turkey, 10; Far- mington, cong. s. s. to sup. a teacher in Madura, 25,18; Gorham, Miss C. Frost's class, 3; young friends, 1; Monmouth, cong. s. s. 4; Saco, cong. s. s. 53c.; Southport, Melatoph and Isabel Beale, 1; Sweden, sons of Rev. A. Loring, 1; Wa- terville, E. Wilkins, 2;	47 70
NEW HAMPSHIRE.—Acworth, 5; Can- naan, cong. s. s. 1; Fitzwilliam, Thomas D. Jenkins, 1; Willie L. Jenkins, 1; s. s. asso. for miss. sch. 12,50; North Conway, s. s. 1,85;	22 35
VERMONT.—Barry, s. s. 9; Georgia, Mary, Temple and Julia, 1; Granby, s. s. 10; children, avails of berries picked and dried, 4,09; St. Johnsbury, South ch. s. s. 30; Westfield, 7;	61 09
MASSACHUSETTS.—Boston, Mt. Vernon s. s. for a sch. in Madura, 27,47; juv. miss. so. for Miss Fisk's sch. Oroomiah, 25; Medford, Mystic s. s. for sch. in do. 30; Quincy, Mrs. Benjamin Brewster, Jr., for sup. of a girl in fem. sem. Oroomiah, 18; Reading, Old South s. s. for sch. in Madu- ra, 9,24; Southampton, inf. class s. s. 30c.;	110 01
RHODE ISLAND.—Providence, Relig. so. of Brown Univer. for Turkish miss. sch. sch. 50; prev. ack. 38; High st. cong. ch. s. s. fem. classes Nos. 2, 3 and 21, 8;	20 00
NEW YORK.—Brooklyn, Juv. miss. so. wh. with prev. dona. cons. Rev. JOHN H. MELLISH, of Kingston, N. H., an H. M. 15; Cambria, cong. s. s. for a teacher in Madura miss. 25; for mothers and daugh- ters who cannot attend the miss. sch. 10; Owego, s. s. 10; Rome, pres. s. s. for sch. at Abeih, Syria, 15; Westport, 1st cong. ch. juv. miss. so. 5;	80 00
PENNSYLVANIA.—Carbondale, Pres. s. s. for sch. at Ain Zehalty, Syria, 12,50; Indian Orchard, Bible class, for do. 12,50; Philadelphia, Pine st. ch. s. s. 50;	75 00
OHIO.—Columbus, 2d pres. ch. s. s. for Madura and Kharpoort miss. schs. 60; Kinsman, s. s. for Mr. Scudder's sch. Madura, 10; Maumee, 1st pres. s. s. 3,40; Mesopotamia, pres. so. inf. class, 53c.; Portsmouth, Miss Bell's inf. class for Mr. Preston, Gaboon m. 3; Warren, pres. s. s. for Mr. Scudder's sch. Madura, 25;	101 93
INDIANA.—La Porte, Savings of two chil- dren, dec'd, 2; a boy, 25c.; a little girl, 1;	3 25
ILLINOIS.—Jacksonville, 1st pres. s. s. for Mr. Webb's sch. Madura, 25; Mt. Ster- ling, N. S. pres. ch. s. s. 17,10; Sand- wich, pres. ch. s. s. class, 65c.; Spring- field, 2d pres. ch. s. s. for a sch. in Madu- ra miss. 25; P. P. Enos, for do. 25; Mrs. L. Woods, for do. 25;	117 75
MICHIGAN.—Birmingham, Pres. s. s. 10,13; ack. in March under Ill.; Flint, pres. s. s. 15; Grand Rapids, two little girls, 35c.; Tekonsha, pres. s. s. miss. so. 3;	18 35
MISSOURI.—South Hannibal, Union s. s. for Mr. Scudder's sch. fund,	25 00
FOREIGN LANDS.—Abeih, Syria, Girls' boarding sch.	4 16
	686 59
Donations received in March,	20,533 87
Legacies,	4,362 50
	\$24,896 37
✂ TOTAL from September 1st, 1861, to March 31st, 1862,	\$161,509 77



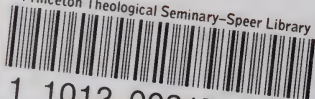
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